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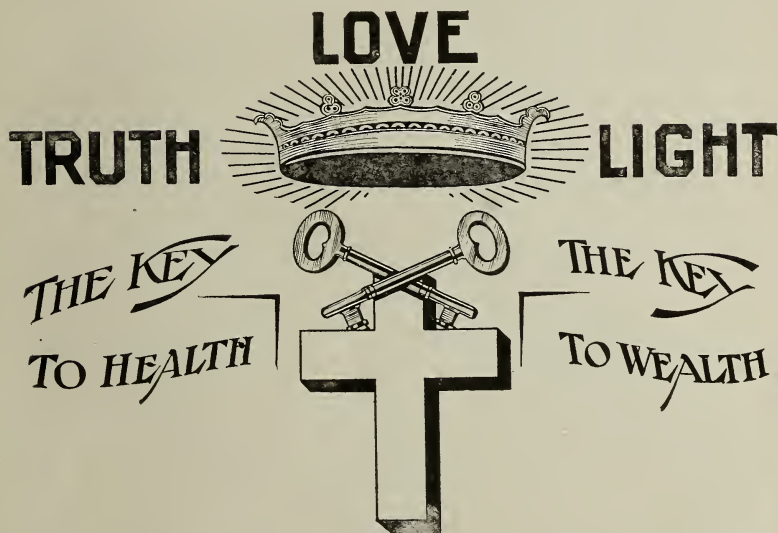
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KEY TO THE LOST TREASURES OF THE BIBLE

Isa. 33:4-7



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PREFACE

I, after a long and prayerful meditation and covenant with the Almighty God, have been directed by the communion of the Holy Spirit to show to the many thirsty souls therefor the Wine of Life, or perfect unanimity of the Law of Moses and the Law of our Lord Jesus Christ, and to take all of the "rested" Scriptures, comparing the same side by side, uniting the charity or bond of perfectness, from vine to vine, and from church to church, and from house to house, and from brother to brother, showing to a dying world and to all of the envious preachers, teachers and biased carnally, that one brother, one neighbor, and creed or vine, has as much right to the living "waters of life" and dewes of heaven as another, thereby having a leading tendency to peace and harmony and a more equitable tranquility in our homes; thereby every father and mother, sister and brother, can truly rejoice when God calls some one of a family to join one "tree" or "vine," and another to join some other cultured vine or tree; the author realizing that he, himself, was called to the Methodist Church while young, living for more than twenty years, like many others, without any charges ever coming against him in the church, and yet the divine calling has fully come

forth that we must make the angel's music in this life by harmonizing the Grand Staff or Double Staff, by allowing all of the choir to keep time together, knowing if the reader will only read carefully that much lasting good will come from this peace with God.

Now, it is the intention of the author of this little key to God's law to teach it as being a principle which can not change to favor anyone, nor to condemn beyond his unchangeable love, mercy and wisdom.

Now, to enter upon this subject, we must render ourselves unselfish, and take the different articles and sections of this work up a step at a time, accepting what God says as a fact, and that God is Light, Love and Power, and that what is against God's commands is of no other source but Satan, for there can not exist but two forces, one of God (Love and Light), the other, hatred, darkness, and Satanic. And therefore, God gave us the Bible for an infallible guide, for whosoever will may understand His unchangeable law—and we will take them up in order, as God hath laid them down, to make the way so plain that the wayfaring man “may not err” in living this life.

Key to the Lost Treasures of the Bible

WATCHWORDS ARE: "*THE HOLY SCRIPTURES.*"

These are the Old and New Testaments. They were written by holy men, inspired by the Holy Spirit, and contain God's revealed will to man. They are a sufficient and infallible guide in religious faith and practice.

Sec. 2.—Being and Attributes of God. The Scriptures teach that there is only one true and living God, who is a spirit.

Deut. 6:4—The Lord, our God, is one.

1st Cor. 10:14—He is the Living God.

1st Cor. 8:4—There is none but one God.

John 7:28; 1st John 5:20; 1st Tim. 6:17.

Sec. 3.—Self-existent, eternal, incorruptible, omnipresent, omniscient, omnipotent, good, wise and holy, just and merciful, the Redeemer, Sanctifier and Judge of all, the only object proper to be worshiped. Ex. 3:14; Ps. 83; John 8:58; Rev. 4:4; Ps. 90:2; Deut. 33:27; Rom. 1:20; 1st Kings 8:27; Jer. 23:24; Acts 15:18; Ps. 28:9; Ps. 34:9-10; Acts 1:24; Job 42:2;

Mat. 19:26; Mark 14:36; Luke 18:27; Eph. 4:6; Job 9:12; Dan. 4:35; Rom. 11:36-36; Ps. 119-68, Thou art good; Ps. 25:8; Mat. 19:17; Jude 25, To God only wise; Dan. 2:20; 1st Tim. 1:17; Jude 25.

Sec. 3.—There is nothing in the universe that can justly represent Him, for there is none like Him. Gen. 1:1; Ex. 20:11; Ps. 33:6-9; Col. 1:16; Rom. 11:36; Neh. 9:6; Job 7:20; Col. 1:16; Heb. 1:2; Isa. 47:4; Ex. 31:13. "I am the Lord that doth sanctify you." 1st Thes. 5:23; Jude 1; Ex. 34:14-20, 4-5; Mat. 4:10; Rev. 19:10; Job. 11:7. "Canst thou by searching find out God?" "There is none other like Him in all the earth."

Sec. 5.—There is none like Him. He is the foundation of all perfection and happiness. He is glorified by the whole inanimate creation, and is worthy to be loved and served by all intelligence. Ps. 18:1-2, "The Heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Ps. 150:6, "All Thy works shall praise the Lord." Acts 17:25.

Sec. 6.—Divine Government and Providence. God exercises providential care and superintendence over all His creatures, and governs the world in wisdom and mercy, according to the testimony of His word. Acts 17:28, "The very hairs of your head are numbered." "Consider the lilies of the field, they toil not, neither do they spin." Ps. 22:28; Ps. 27:2.

Sec. 7.—“Righteousness is of the Lord.” God has endowed men with power of a free choice, and governs him by laws and motives. And this power of free choice is the exact measure of his responsibility. Deut. 30:19, “I have therefore set before you life and death, blessings and cursings. Therefore choose life, that both thou and thy seed may live.” Isa. 1:18-20; John 5:40; Rom. 2:14-15; Prov. 24:28; Ezek. 33:11, No pleasure in the death of the wicked. Acts 15:18; 1st Sam. 2:30; Rev. 4:11; Isa. 43:7; 1st Tim. 6:17, “The living God, who giveth us richly all things to enjoy.”

Sec. 8.—All events are present with God from everlasting to everlasting, but His knowledge of them does not in any sense cause them or does He decree all events which he knows will occur.

Sec. 9.—Primitive State of Man and his Fall of the World. God created the world and all things that it contains for His own pleasure and glory and for the enjoyment of His creatures. There were also angels created by God to glorify Him and obey His commandments.

Sec. 10.—Those who have kept their first estate, or love, He employs in ministering blessings to the heirs of salvation and in executing His judgments upon the world. Col. 1:16; Rev. 7:11; Ps. 103:20; Heb. 1:14; Ministering spirits; Judge 6:2; Sam. 24:16.

Sec. 11.—Of Man. God created man consisting

of a material body and a thinking, rational soul. He was first made in image of God, to glorify his Maker. Our first parents in their original state of probation were upright (Gen. 2:7); made of dust (Gen. 1:27, Cor. 6:20). They naturally preferred and desired to do obedience to their Creator, and had no desire to transgress the law until they were influenced and inclined by the tempter to disobey God's commands. Prior to this the tendency was to do righteousness, but in consequence of the first transgression the state under which the posterity of Adam came into the world is so different from that of Adam that they are easily led off, yet, not willing to obey God. Hence, none by virtue of natural goodness and works can become the children of God, but now they are all dependent for salvation upon the redemption effected through the blood of Christ and upon being created anew into obedience through operation of the Spirit, both of which are freely provided for every descendant of Adam. Ecc. 7:29. "God hath made man upright." Ep. 4:24; Col. 2:10; Ps. 51:5; Rom. 8:7; Eph. 2:3; Ps. 58:3; Gen. 8:21; John 3:6; Gal. 5:19-21; Rom. 5:12; John 6:44; 1st Cor. 2:14. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them." John 3:3, Born again; John 3:6, 1:13; Heb. 12-14, "And holiness, without which no man shall see God;" Col. 1:14; Titus 3:5.

CHAPTER II.—REGENERATION.

Art. 1.—*Of Christ.* Jesus Christ, the Son of God, possesses all divine perfection. As He and the Father are one, He in His divine nature filled all the offices and performed the works of God to His Creatures that have been the subject of revelation to us. As man He performed all the duties toward God that we are required to perform. And we are to perform all the duties that Christ performed, the repentance for sin excepted, for He had none. His divinity is proved from His titles, His attributes and His works.

His Titles.—The Bible ascribed to Christ the titles of Savior, Jehovah, Lord of Hosts, the First and Last God, and the Everlasting Father. Isa. 45:21; Isa. 43:10; John 4:42; Phil. 3:20; 2nd Tim. 1:10; Titus 2:13; Ps. 83:18; Isa. 40:3; Luke 1:76; 1st Peter 2:4-6; John 12:41; 1st Tim. 3:16; 1st John 3:16; John 20:28-9; Heb. 1:8; 1st John 5:20. We are in Him—that is true.

Art. 2.—*His Attributes.* He is eternal, unchangeable and has all of the attributes which is wholly worthy to divine worship, as He is one of the Triune Godheads. (Authoritative. W. A.)

His Works.—By Christ the world was created. He preserves it, governs and provides redemption for all mankind. “Whomsoever will may come.” Will be their final judge. Heb. 13:8, “Jesus, the same yes-

terday, today and forevermore;" Heb. 1:12; John 3:13; Mat. 18:20; Mat. 28:20; Eph. 1:23; Col. 2:8-10; Mat. 28:18; Heb. 1:3; Rev. 1:8; Heb. 1:6, "Let the angels of God worship Him."

Art. 3.—*The Incarnation of Christ.* The Word, which was the beginning, was with God, by whom all things were made, condescended to a state of humiliation in being united with human nature. But would not sacrifice but will have mercy. Had the infirmities of the flesh like us, but did not yield to the temptations; rendered perfect obedience to the divine requirements. As Christ was made the seed of David by the flesh, He is called the Son of Man, and as the divine existence is the fountain from which He proceeded, and was the agent by which He was begotten, He is called the Son of God, being the only begotten of the Father, and His nature was divine being. John 1:14; Phil. 2:6-7; Cor. 8:9; Heb. 4:15; Heb. 2:17; Mat. 8:17, 4:2, 8:24; John 11:3-5; John 19:28; Isa. 53:3; Luke 22:44; Mat. 4:1-11; Pet. 2:21; John 2:6, 13:15; John 16:27; Mat. 1:18-20; Luke 1:36; Mark 1:1; John 1:24, 20:31; John 16:13. "When He, the Spirit of Truth, is come, He will guide you in the way of all truth."

Art. 4.—*Holy Spirit.* The Holy Spirit performs all the attributes of God upon those who are filled with it, as to guide, to know, to move, to halt, to give information, to send forth, to reprove and to be sinned

against. The attributes of God are ascribed to the Holy Spirit, as: Eternity, omnipresence, omniscience, goodness and truth. The works of God are ascribed to the Holy Spirit—creation, inspiration, giving of life, sanctification, etc. Acts 13:4; John 16:8; Gen. 6:3; Mark 3:29; Isa. 63:10; Acts 7:51; Eph. 4:30; Heb. 9:14; 1st Cor. 2:10, "The Spirit searches all things, yea, the deep things of God;" 1st Cor. 6:11, "But ye are sanctified." The same acts which in one part of the Bible are attributed to the Holy Spirit are in other parts said to be performed by God. The apostles assert that the Holy Spirit is Lord and God. Isa. 6:8-9, "Hear ye indeed and understand not." John 3:16; Mat. 1:18; 2nd Cor. 3:17; Acts 5:3-4, "Why hast thou lied to the Holy Ghost?" The conclusion, then, is that the Holy Spirit and God is the same and the Father in divine perfection. It has also been stated that Jesus Christ is God in the flesh—then we have got the triune, or three in one, Father, Son and Holy Ghost, which must remain as long as God remains, the same throughout eternity.

Holy Spirit—Holy Ghost.

—God the Father.

Jesus Christ, the Son.

Must be baptised unto the Father, Son and Holy Ghost. In the Father (controller), and the Son (the flesh of the Father), and unto the Holy Ghost, meaning that part which leads the flesh, controls the action

by intuition. The truth of this decision is also established by the fact that the Father and the Son and the Holy Ghost are united in the authority by which all believers must be baptised and in the benedictions pronounced by the apostles, which are acts of the highest religious worship. Isa. 6:8; Mat. 28:19; 2nd Cor. 13:14; Dan. 6:25; 1st Pet. 1:2, "Grace be unto you, and peace be multiplied."

Art. 5.—*The Atonements and Mediation of Christ.* As sin can not be pardoned without a sacrifice, Christ gave himself a living and bleeding sacrifice, and thus made salvation possible to all men who would honor and glorify Him and take up His Cross day by day, giving themselves a living sacrifice, wholly acceptable unto God. He died to make known to men what it takes to be righteous on earth, to stand fast to the love of truth unto the shedding of blood, and thereby made the way so plain that the wayfaring man, though a fool, need not err therein. His light goeth not out by night, and thus through the redemption effected by Christ, that salvation is actually enjoyed in this world by all who will live all the time in obedience to His commands, and in the next world will have more joys than human tongue can tell, and more splendid blessings than mind can comprehend. The atonement from sin (or the elevation above sin) was a necessity, for it is impossible for carnal man to disconnect himself from his natural lust and inbred sin without the power of

God and the eternal, living Spirit incessantly, to lead man as by a lamp unto his feet and it must be done by God Himself, by the anxious desire of the contrite heart of the sin-burdened applicant pleading to God, crying Abba, or Father. Heb. 7:25, "He ever liveth to make intercession for them;" Rom. 8:34; Heb. 9:24; 1st Tim. 2:5; 1st Cor. 15:24; Mark 16:15; Isa. 45:22, "Look unto me and be ye saved;" Prov. 8:8-4; Isa. 55:1; Rev. 22:17; Joel 2:28, "I will pour out my Spirit upon all flesh;" John 16:8; John 1:9; Isa. 55:11; Luke 2:10; 1st Tim. 2:24, "Who will have all men to be saved and come unto the knowledge of the truth;" Acts 10:34, "God is not a respecter of persons;" Ezek. 33:11; Pet. 3:9, "He will make intercessions for man till the final judgment;" Rom. 5:18, 8:11, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Thus we see that those who have that Spirit also have a light unto their feet. Mark 16:15; Rom. 2:14-15; Heb. 8:22; "Without the shedding of blood there is no remission of sins," Eph. 1:7; "In whom we have forgiveness through the remission of sins," Rom. 5:19.

Art. 6.—*The Mediation.* He died for our sins and arose for our justification, and ascended into Heaven as mediator between men and God to make intercession for us, for our justification. Rom. 4:25; 1st Cor. 15:17; Acts 1:11. "This same Jesus which is taken

up into Heaven." Mark 16:19; Heb. 7:25. "He liveth to make intercession for us."

Art. 7.—*The Call of the Gospel.* The call of the Gospel is co-extensive with the atonement, to all men, both by the world and by the striving of the Spirit. So salvation is the same to all the world, and the responsibility to all is alike, and if any should fail to obtain eternal life the fault is wholly their own. Mark 16:15, "Go ye unto all the world and preach the Gospel to every creature;" Isa. 45:22; Prov. 8:4; Isa. 55:1; Rev. 22:17; Joel 2:28, "I will pour out my Spirit upon all flesh;" John 16:8; Isa. 1:9; Luke 2:10.

Art. 8.—*Repentance Required.* Repentance, which the Gospel requires, includes a deep conviction and penitential sorrow, and an open confession and a decided hatred for every kind of sin and evil and a quitting and abandonment from the connection of its practice willfully. This is the repentance that God has enjoined upon all mankind, and without it in this life, the sinner must perish eternally without remedy. Cor. 7:10, "For Godly sorrow worketh (in present tense or time) repentance to salvation not to be repented of;" Ps. 51:17; Prov. 28:13, "He that covereth (or hides) his sins shall not prosper, but whosoever confesseth and forsakes them shall have mercy." Ps. 32:3-5; Ezek. 36:31, "Then ye shall remember your own evil ways, for your iniquities and abomina-

tions;" Acts 17, "But now commandeth all men everywhere to repent;" Luke 13:5, "But except ye (all that sin) repent, ye shall all likewise perish;" Acts 3:19.

Art. 9.—*Faith*. Without faith it is impossible to please God. Saving faith is an assent or a raise of the mind to the fundamental truths of the revealing of God's love, and acceptance of the Gospel, through the influence of the Holy Spirit, coupled with a firm confidence and trust on Christ as the saving element. The proof of faith is obedience to the holy command of the Gospel.

The power to believe is the gift of God, but the act of believing is the will and privilege of the creature, which is required as a condition of pardon, and without believing the sinner can not obtain salvation.

All men must believe in Christ, and all those who yield obedience to the requirement become the children of God by faith—Rom. 10:10. With the heart man believeth unto righteousness—Gal. 5:22. But the fruits of the Spirit of faith—1st Cor. 12:8-9.

Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt (not may) be saved." John 3:16; Rom. 4:20-22; Eph. 3:12; Jas. 2:17, "Faith if it hath not works is dead, being alone."

Gal. 5:6; 1st Tim. 1:5; Phil. 1:29, "Unto you it is given in behalf of Christ, to believe on Him." 2nd Pet. 1:1; Eph. 2:8; John 3:36.

"He that believeth (now) on the Son, hath (now,

in the present life) everlasting life (not life today and sin tomorrow); he that believeth not, the wrath of God abideth on him" (in present time). Mark 16:16; John 8:21-24; Heb. 11:6; John 1:17.

CHAPTER I.

Art. 10.—*Regeneration*. As man is a fallen and sinful being he must be regenerated (made fresh or new) in order to obtain salvation.

This change is an instantaneous renewal of the intent of the heart made by the Holy Spirit, whereby the repenting, weeping sinner receives new life and becomes a child of God and desires to serve Him.

The birth of the Spirit in the soul is seed planted for the second favor or blessing. Being quickened so that the heart and mind wishes to stay in the right place when tempted, and a hungry and thirsty soul set in striving against sin. As Paul expresses:

"Oh, wretched man that I am! Who shall deliver me from the body of this death?"

And partaking of the divine nature. Rom. 8:1; Gal. 3:26.

"Ye are the children of God by faith in Christ," Acts 10:43; Rom. 5:1; John 3:15; John 3:3.

"Except a man be born again he can not see the kingdom of God" (that which is right). Heb. 12:14; Rev. 21:27; Gal. 5:19-21; John 3:5.

“Except a man be born of the Spirit, he can not enter into the kingdom of God” (that is, understand His word or works). John 1:13; Ezek. 36:26-27; Titus 3:5, and Eph. 2:10; Rom. 8:16.

“The Spirit itself beareth witness with our spirit that we are children of God.” John 1:12, 5:25; Jas. 1:18; 2nd Cor. 5:17; Ezek. 11:19-20.

“I will give them a new heart. I will put a new spirit within you, and I will take the stony (hard) heart out of their flesh, and I will give them a heart of flesh, that they walk in my statutes and keep my ordinances and do them.

“And they shall be my people, and I will be their God. But as for them whose heart walketh after their detestable things and abominations, I will recompense their ways upon their own heads, saith the Lord God.”

“Then did the cherubims lift up their wings and the wheels beside them, and the glory of the Lord God of Israel was over them, and the glory of the Lord went up from the midst of the city and stood upon the mountain.” 1st Peter 2:5; John 3:6.

“That (those) which is born of the Spirit is spirit.” John 3:5-8; 1st John 4:7, 5:1; John 5:24.

“He that heareth my word and believeth on Him that sent me (is God) is passed from death unto life” (in the present, now). 1st John 3:4; 2nd Peter 1:4.

“Ye might be partakers of the divine nature.” Heb. 3:14; St. John 16:21-22.

“And ye now therefore have sorrow (trouble); (i. e., I am here, first, now); but I will see you again (second time), and your hearts shall rejoice. John 16. (Yet with them, would have told them more, but they can not bear to hear them yet.) John 16:1.

“When I come again (in spirit), I will guide you into all truth;” (i. e., in second favor there is no mistake).

The seed of the Holy Spirit planted in Mary and brought forth peace and glory to God and man.

First favor when planted in anguish till birth; second work produced happiness and salvation from sin. Mat. 1:20; Jer. 8:7.

The raven went first to dry up the waters. Gen. 8:8. The dove was sent forth from him to bring back a correct report of the waters.

But the first time it returned it had found no resting place; he put forth his hand and lovingly rescued the innocent bird upon its first return for favor but the second time it had been tried by faith and truth seven days. After he sent it out it brought back evidence of her diligence, which was an olive leaf that she had plucked and lovingly brought home to her master.

Which is always the result of the second work or favor.

Then when he set her free the third time, she went to her happy resting place.

Job. 13:3, "I have heard of Thee by the hearing of the ears, but mine eyes now seeth Thee."

We see from the fourth verse in this chapter that he at last fully decided to covenant with God many years, and God had been with him in the first favors.

And Job from there on prayed for those who held him in derision. God spake to the three great men of their day and rebuked them for not speaking the truth as Job had.

And Job from there on after prayed for those who had him in counsel (or advice), and the Lord blessed him again with a second blessing or a double portion (Job 42:4-5-6-7-10; Rom. 7:22) after conversion in regeneration.

For I delight in the law of God after the inner man, but I see another law in my members bring unto me the law of sin and death.

Hence we find him, like Job in the first state. "Oh, wretched man that I am! Who shall deliver me from the body of death?" 24th verse.

CHAPTER II—ON SANCTIFICATION.

After this, then, we find Paul consecrated. Rising up to write again, he says:

“There is therefore now no condemnation to them that walk not after the flesh but (walk) after the spirit,” Rom. 8:1-5, showing that he was fully satisfied to offer up himself as an offering. Heb. 12:14.

In the first state you can not stand to touch the holy things of God. Heb. 12:18, 2:26.

Whose voice shook the earth (once), yes once more I shake not the earth only, but also heaven.

Second justification shows that the person justified has been guilty before God, and in consideration of the atonement of Christ, accepted by faith, the sinner is pardoned and separated from sin of the past and restored to the divine favor.

Though it is Christ's atonement which is the foundation of redemption from sins,

Yet, without repentance and faith, it can never give him justification and peace with God. Rom. 5:1. Peace with God. Rom. 5:16.

The free gift is of many offenses unto justification. Acts 13:39; Isa. 53:11; Acts 3:19.

“Repent ye, therefore, and be converted, that your sins may be blotted out.”

CHAPTER III—WORK OF GOD'S GRACE.

Sanctification is a work of God's grace.

Since by grace the soul is cleansed from all sin and consecrated to Christ.

It begins after a Christian has been tried by faith until the Holy Spirit returns to the patient or anxious prayers of the one worthy to receive it.

At a time that the Holy Father appoints. Luke 24, "And behold I send the promise of the Father upon you."

"But tarry ye in the city of Jerusalem until ye be imbued with power from on high." Luke 24:53.

Continually in the temple, praising and blessing God. St. John 14:16. Another comforter (or blessing). St. John 14:17.

And shall be in you (not in pretense). St. John 14:26. And will send Holy Ghost (in the future tense), after they were tried. Ezek. 4:8, 595 years before Christ.

"Behold, I will lay hands upon thee, and thou shalt not turn thee from the one side to the other." Mat. 13:12.

To Him shall be given. Mat. 13:20. Heareth the word and hath no joy in it (cast off).

“For whomsoever hath, to him shall be given, and he shall have more abundant, but whosoever hath not, from him shall be taken even that which he hath.”

“But he that receives the seed into the stony places, the same is he that heareth the word of God, but receiveth it not with *joy*.

“For when tribulations and persecutions arise, he is offended, and therefore is cast off.”

This represents the first and second work. Rev. 19:8, 20:6.

“And I fell at his feet. Blessed and holy is he that hath a part in the first resurrection (or favor). On such the second death hath *no power*.”

Mat. 13:20-23. We have three that get the first work and were not worthy of the second, and another place where the servant only kept his talent clean and did not speculate on it. His answer was, “Depart from me, ye workers of iniquity” (injustice).

And agrees: Cursed is he—sits by his father’s or mother’s light.—Deut. 27.

And those who had got the first talents and increased them were permitted to enter into the joys of their Lord, and were able to be rulers over many things as the second favor in this life.

And sanctification is a light unto our feet. 1st Cor. 6:11; Rom. 12:1; 1st Thess. 4:3; John 17:17; Eph. 5:26; 1st Cor. 6:20.

The thief repented on the cross of death and Christ permitted him to have the second. "This day (yet living) shalt thou (in this life) be with me in paradise" (that is, holy or happy living), and also be resigned to die for justice sake.

Justice can with mercy meet. 1st Thess. 4:3-4. Even your sanctification. Ex. 29:37.

Whatsoever touches the altar shall be holy. Sanctify yourselves at Jesus' feet.

CHAPTER IV—THE PERSEVERANCE OF THE SAINTS.

The meaning of which is (that is, *per se*—by way of, *vera*—truth), The saints shall be saved.

Therefore there is strong grounds to hope that the one who is not deluded in his regeneration here will persevere (stay in truth) through the power of divine grace, made plain in his own heart, which God promises for our support.

But it is not promised by the Almighty that He, himself, will not let us be overcome and fall, but that we then have the power ourselves to resist every evil temptation through the faith in Christ and overcome Satan in all things and come to the throne of grace, and with Joy receive it and proclaim his praises.

And they ought, therefore, to watch and pray, lest they make shipwrecks of their faith and be lost. 2nd Chron. 15:2.

“The Lord is with you while ye or you be with Him.” 2nd Pet. 1:10.

“Give diligence to make your election sure—if ye do these things, ye shall never fall.” Ezek. 33:18.

When the righteous turn, and committeth iniquity, he shall die thereby. John 15:6; 1st Cor. 10:12; Heb. 6:4-6, 12-15; 1st Chron. 28-9; Rev. 2:4. And what more hath he said?

CHAPTER V—THE SABBATH.

The Sabbath is one day in seven, which from the creation of the world God has set apart to meditate and worship Him in holy services.

And under the former dispensation the seventh day of the week was commemorative of the work of creation, and was set apart for the Sabbath of rest.

But under the Gospel, the first day of the week is used in commemoration of the resurrection of Christ, and by authority of the apostles is observed as the Christian Sabbath.

On this day all men are required to refrain from all secular labor and devote themselves to worship and serving God. Gen. 2:3.

God blessed the seventh day and sanctified it. Mark 2:27; Neh. 9:14; Ex. 20:8-11.

“Remember the Sabbath day, to keep it holy.” “Six days shalt thou labor, but the seventh thou shalt not do any work.” Luke 24:1-17, 33-36; John 20:19-26; Acts 2:1-20, 7.

“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.” 1st Cor. 16:2; Rev. 1:10; Ps. 118:22-24.

Isa. 58:13-14. If you turn away thy foot from the Sabbath, from doing my pleasures on that holy day; and call the Sabbath a delight, the holy of the Lord honorable, and shall honor Him.

“Not doing thine own pleasure nor speaking thine own words, then shalt thou delight thyself in the Lord.”

Rev. 22:17. “And the Spirit and the Bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him come and take the waters of life freely.”

“For I testify unto every man that heareth the words of this book.” Isa. 56:2; Ex. 20:8-11.

CHAPTER VI—THE CHURCH.

The Church is the body of Christ (i. e., Father, Son and Holy Ghost), and is supported by all who are truly baptised unto Him, His life, death and resurrection, and do live in Him here.

Raised above the beggarly elements of lust and corruption; who worship the living spirit of God, and are made up of all the pruned and cultivated figs, fruits, grapes and olive groves of God's creation, which walk not after the things of this life, but after the truth.

And the Body of Christ is cherished and glorified by all of the living people and denominations, or tribes and kingdoms, of the earth,

Who look to his birth, life, death and resurrection for their salvation, and it is by some in every tribe, creed, church, etc., to make up the whole creation of man, and all of the righteous shall be saved;

That is, the chosen ones. (He chooseth the righteous.) "All that my Father hath given me." Rev. 7:1-12; Ezek. 9:6.

That is, will not give him a serpent for a fish, nor a stone for a piece of bread;

That is, God will not save one that Christ does not approve of as a living sacrifice to glorify God through charity—grace. 1st Cor. 1:2.

To them that are sanctified in Christ Jesus, called to be saints. Acts 2:41-47, 20-7; 1st Cor. 16:1-2; Rev. 1:4; Eph. 5:25-27.

Christ loved the Church and gave himself for it. Eph. 1:22-23; 1st Cor. 12:27-28; Col. 1:18; 1st Pet. 2:5; John 18:36, 15:2-6.

Study to show thyself approved unto God * * *
that need not to be ashamed, etc.

CHAPTER VII—GOSPEL MINISTERS.

Rev. 2:5. The Gospel ministers must be called by God's own Spirit, or oracles.

Their conduct must be of the best type, not following after the lusts and habits; must be of the truth—no filth nor slang; and shall be ordained by the laying on of hands, or as the creed or body has chosen.

Duties of the ministers are to preach the truth, administer the ordinances of the Gospel, visit the people, make peace, and in every other way perform the duties of a faithful minister. 1st Tim. 4:13-16; Titus 1:9, 2:7-8; Tim. 1:7, 2:2; 1st Tim 3:2, 7:2; Tim. 1:8-11; Acts 20:28.

Take heed * * * over that which the Holy Ghost hath made you overseers. Heb. 5:4; 1st Cor. 9:16; Acts 13:2; 1st Tim. 4:14; Mark 16:15; Ezek. 33:7; Mat. 28:10.

Teach all nations. Luke 22:19-20; Heb. 13:17.

They watch for your souls. 1st Pet. 5:2.

Feed the flock of God. Acts 20:28-31; Jer. 3:15.

CHAPTER VIII—ORDINANCE OF BAPTISM.

Ordinance of baptism is the immersion of the believer unto the doctrine of John, which is fully accepted and conformed to by the law of Christ, and also Elias, long before that. Gen. 17:14; Ez. 44:9.

And if a man just wants a sprinkling of the Spirit, let him be sprinkled; that will make his deeds be good. Job 2:12; Heb. 10:22; Ez. 36:25.

And if the applicant wants to be dipped down deep into the love of God and the Holy Spirit, to be resurrected, to taste all of the ways of righteousness and the honey dews of Heaven, and have the second resurrection and power over the second death, let him, whosoever will, let him come.

The washing of your soul from the desire to pollute yourself, and a resurrected life now raised above the elements of sin.

CHAPTER IX—THE LORD'S SUPPER.

This is a commemoration of the death of our Lord for our sins, in the use of the bread which He made an emblem of his broken body,

And the cup, the emblem of His blood shed for us,

And by the use of it, expresses his love and covenant with Christ

Showing his hope in Him to perpetually stay and remain faithful to his service, as long as we eat the bread and drink the cup,

Lest we drink damnation to our own souls. 1st Cor. 11:26-29, 10:17. For we are one bread, one body.

It is the duty and privilege of all who have spiritual union with Christ, then, to commemorate His death, and no man has a right to forbid any one to partake of these tokens of love and fidelity on feast days.

“But let a man examine himself, and so let him eat of that bread and drink of that cup.” 1st Cor. 11:28; Mat. 28:19.

Baptising in the name of the Father, Son and Holy Ghost. Acts 8:26-39; John 3:23; Acts 10:32-34; Rom. 6:4.

“Therefore, we are buried with Him in baptism unto death.”

“That like as Christ was raised up from the dead by the glory of the Father, even so, we all should walk in newness of life.” Col. 3:2-12; Titus 3:5; Gal. 3:27; 1st Cor. 15:29, 11:23-26.

“For as often as ye eat this bread and drink this cup ye do show the Lord’s death till He come.” Mat. 26:26-28; Luke 22:19, 20; 1st Cor. 16:21, 11:27-29.

CHAPTER X—DEATH AND THE INTERMEDIATE STATE.

Death is a result of sin. All mankind are subject to the death of the body.

The soul does not die with the body but immediately after death the soul realizes its saved or lost condition. Eccles. 12:17.

“Then shall the dust return to the earth as it was,
And the spirit shall return unto God who gave it.”

Phil. 1:23. “Having a desire to depart and to be with Christ, which is far better.” Luke 23:43; Mat. 17:3-22, 3:32; Acts 7:59.

CHAPTER XI—THE SECOND COMING OF CHRIST.

“The Lord Jesus, who ascended on high and sitteth at the right hand of God, will come again to close the Gospel dispensation, glorify His saints and judge the world.” Acts 1:11.

“This same Jesus which is taken up from you into Heaven,

“Shall so come in likè manner as ye have seen Him go into Heaven.” Mat. 25:31; 1st Cor. 15:24-28; 1st Thes. 4:15, 17:2; Thes. 1:7-10; 2nd Pet. 3:3-13; Mat. 4:42-44.

The Resurrection.—The Scriptures teach the resurrection of the bodies of all men at the last day, each in its own order.

They that have done good things will come forth to the resurrection of life everlasting.

And they that have done evil, to the resurrection of damnation. John 5:28-29.

“The hour is coming in which all that are in the grave shall hear His voice and shall come forth.” Acts 24:15; 1st Cor. 15:22-23; 2nd Tim. 2:18; 2nd Cor. 5:10.

For we must all appear before the judgment.

CHAPTER XII.—FUTURE RETRIBUTION.

Immediately after the judgment the righteous will enter into life eternal, and the wicked shall go into endless punishment. Eccles. 12:14.

For God shall bring every work into judgment, with every wicked thing and every secret thing. Mat. 12:36; Rev. 20:12; Rom. 2:16; Mat. 25:46.

And these shall go away into everlasting punishment.

But the righteous into eternal life. Thes. 1:8-10.

Taking vengeance on them that know not God and they that obey not the Gospel of our Lord Jesus Christ.

Who (or they) shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power. Rom. 6:23; 2nd Pet. 1:11; Rev. 14:11.

CHAPTER XIII.—THE ORDINANCES.

Rev. 14:1-5.—144,000 is 12,000 each.

The ordinances are of the Bible alone. We allow all members to entertain any mode of church agreements that is not restricted by the Bible, as revelling, rioting, profaning, lusting, breaking Sabbath, and such like,

Which are forbidden in God's word of the Old and New Testament, which were given by inspiration of God and are our infallible rules of faith and practice.

There is only one living and true God, revealed in nature as the creator, preserver and righteous governor of the universe, as Father, Son and Holy Ghost.

Yet as one God, infinitely wise and good, whom all intelligent creatures are to supremely love and adore and obey.

Christ did come a living man, and Christ being in Him, in the flesh, and at all times through the spirit communed with Him, in His human nature, truly man as we are,

And He became the mediator between God and man.

Once crucified, He is now risen and glorified, and is always our present Savior and Lord, and He is always with the righteous.

The Holy Spirit is the reprover, comforter and sanctifier of all the sanctified.

God exercises a wise and benevolent providence over all beings and all things, by maintaining the constitution and laws of nature.

And He also has special acts of grace, not otherwise provided for, as the highest welfare of mankind requires.

Man was created innocent, but by deception and temptation fell into a channel of disobedience and condemnation,

And his posterity thereby inherited a fallen nature of such tendencies; hence all are guilty before God until redemption.

The work of Christ, the Son of God, by His incarnate spirit, suffering death rather than do evil, was resurrected.

He showed the resurrection for all who are sanctified to His will, full and free, and are saved through faith.

The condition of salvation is sorrow for sin and the renunciation of evil.

Faith, and the unreserved committal of one's self to Christ as the Savior, with the sole object of loving and obeying Him in all things.

In the exercise of saving faith the soul is renewed by the Holy Spirit,

Freed from the ruling (that is, dominion) of sin, and thus becomes a child of God,

And continues in obedience, until the love of God is overruled by the lower elements of sin, is willingly submitted to till the faith is lost. Heb. 10:23, 26, 28, 30, 31, 35, 38.

Now the just shall live by faith,

But if any man shall draw back, my soul shall have no pleasure in him. Jas. 1:4-6.

CHAPTER XIV.—ELECTION.

An applicant comes before the Lord promising to do all the duties of the office according to the tenor of the necessities of that office—that is, salvation.

Just so, God created an office for every one of His people; whosoever will, let him come, that is, in His own image, to glorify Him.

And the conditions of salvation are to all who do the will of God on earth with a pure heart.

Blessed are the pure in heart; they are His elect.

Any man has the power over himself to yield to the influence of truth and love, or the power to reject the same in spirit, and eternally perish.

God desires the salvation of all of His images.

His Gospel invites all, the Holy Spirit strives with all; all believers in Christ who through grace persevere in holiness to the end (of life) shall be saved.

The Gospel ordinances—baptism by water or into water, according to the Holy Spirit, and the Lord's Supper—must be perpetuated under the Gospel.

It is the universal obligation, and all true believers shall through love and devotion partake of it once every year.

The Christian Sabbath. The divine law requires that one day in every seven be set apart from secular employments and amusements,

For rest, to keep it holy, and worship God and praise all His ways, and personally commune with His love and Holy Spirit.

The Scriptures teach that there is a resurrection of all men at the last day.

They that have done the righteous deeds here will have life eternal.

And those that have done evil, sin, lust, lie, unjust, deceit, even the wicked, shall go away into eternal punishments. John 5:29; Mat. 25:46.

“And no other life is worth living.”

Hence John 17: “I sanctify myself that ye (all) may be sanctified.”

Now, when a man joins a church and acknowledges that he sins intentional and they all who agree to the same are guilty of joining the band of the wicked to do evil (the same) then—to kill, is not more than sin; to steal, to lie, to fornicate is no worse than death; then, for a man to stay out of the church and sin is not as bad as to join the church and sin, for God hath said that judgment must begin at the house of the Lord.

And it is better never to have known the way than to turn aside after you have known it. Wisdom excelleth folly, and far as light excelleth darkness. Then we see very clearly that every one who justifies a crime or speaks favorable to it is guilty of the same crime.

Hence, the one who joins the mob who know that it is commonly known that they all wilfully sin, they have a purpose to cloak their crimes in this body; therefore all good hearted, honest people are actually ashamed to publicly or secretly join a band who do as our preachers are guilty of today; therefore God says, I will cut you off root and branch. And we find that we have about 72,000,000 people without homes and still the preachers are leading them down and getting them to be baptized into an agreement to sin, and not for the remission (or sending off of your) sins. The

word and meaning of remit is to send off, and our preachers of today read it thus: Repent, be baptized, for to sin a lot more. Christ says for to send off all sins.

When a man tells me he is a member of any church and does sin daily, I know well that he is only waiting to get a chance to sin—just as big sin as the opportunity will afford, for any man who would lie for one nickel would tell two for a few dollars, and one who would ruin one lady's character without pay, or lie on a husband or wife to ruin them, or any one else, for 25 cents worth of snuff, tobacco or dram, would do any other mean thing to get enough money or friends to buy a gross of snuff or something that could be hid, and then join a mob to act good. And every member, preacher and deacon who knoweth these things and then allows and speaks favorable are guilty of the same crimes, and for these crimes this government will fall and great will be the fall thereof. They inculcate crime in their own hearts and their offspring is cursed forever.

'Tis no wonder to me that the pious, good, moral people are ashamed of the preachers of this land. They mock and act sacred in congregations and call on God's holy name and get out and ruin a lady or woman however, or use a lot of nicotine or other corruption, and ruin a lot of boys and girls, and can not discern between clean and unclean things.

CHAPTER XV.—TO LIGHT THE PATH.

A covenant like this one will be very good in any community in God's moral vineyard.

Having given ourselves to God by faith in Christ, and adopted the word of God as a rule of faith and practice,

We now give ourselves to the righteous law to protect the right wherever found, and, by the will of God, in this solemn covenant,

We promise to obey Him in all things, and avoid all appearance of evil, knowing that when evil is conceived that darkness has overshadowed us, and that we must get out of sin and evil before we can be in the light of God.

We therefore admonish each other that if evil approaches another, that we will be diligent to help to light his path.

We have got the law of God and His righteousness now in just such plain terms that any child that prays to God for salvation can understand God's salvation of the soul.

The object of this lesson is to take all of the tenor of God's law, and condense the much writing of the history of the Bible, to show that God is always the same to all alike, and that the salvation of man was

through the love of Christ, being so full, till He made the way so clear that the wayfaring man, though a fool, may not err therein.

Thus, God made everything that was made for His own glory,

And having all power, He could also have glory thereby.

Next, He made man after His own image, to glorify Him.

Then, God is Love, Light and Righteousness.

He is in His Son and Holy Spirit (Holy Ghost). Then, you see, we have a man in His image, that is, in love, in happiness, in a rising element,

And has the power over his own habits and movements, regulations and such.

For first example, Adam had the controlling of the Garden of Eden till God came the second time (to be happy), a lovely companion to glorify him; also with the knowledge and the power and the entire spirit of independence, like his Maker, with the law in his anatomy and mind; but when he was entreated to abandon or turn aside from the law, he had the communion of the Spirit, to cause him to go to work and hide himself from the presence of the one that he wished to please.

And his speech betrayed him, as Peter's did, four thousand years later.

The next feature was that God was turned from them and placed a burden on them, for He saw that it was better for a man to labor for his bread than to be idle.

Hence we find them tilling the soil, and after awhile we find that the wicked sinner wants to take the blood of his brother who was righteous, and slayed and killed Abel.

For Abel lovingly cared for his herd, and loved God so well that he gave one of the best of his herd as an offering to God for God's love toward him.

Then when God came to Cain and asked him, Cain said, like the wicked man does today,

“Am I my brother's keeper?”

The Lord made it so plain to him that he said:

“Lord, I can not stand that.” Like the sinning church members tell me; they say, “I can not stand to love my neighbor as myself.”

But God told Cain that the blood of his brother cried out against him and what Cain said was not so.

The next example on this subject was when God blessed Eve and Adam the second time.

Then was the first time that man began to call on the name of the Lord.

Adam lived one hundred and thirty years, and Seth was in the image of his father. Gen. 5:24.

And Christ tells us, or one of the prophets does, that Noah was a preacher of righteousness. Gen. 6:6.

We see that God was grieved at His heart, like your mother and father are, when you do wrong, and God said,

They are all gone wrong; I will destroy them off the face of the earth. Gen. 7.

We see that God told Noah that He had seen him righteous before Him, and God told him what kind of a house to build to take care of the things that he wanted saved, and for him to take eight souls into the ark to save them, and that every other thing should be destroyed.

Now, remember, this was two thousand, three hundred years before the birth of our Lord.

Now you see the Lord came to Noah the second time, and blessed him, and blessed him on earth, and gave him and his children everything upon the face of the earth, and also made him ruler.

Now we see, after this, that great earthly cares draw people off from the love of God, for it was not long before the people were evil again.

For one of Noah's sons made fun of his father, and God smote him with a mark forever. Look out, little fellows! Gen. 9:25-27.

Then we see them start off hunting. Gen. 10:8-9. And we find also the son that ridiculed his father, is the father of the hunter's band.

And the same gang went down and were destroyed at Nineveh.

We see the same character went to Babel or destruction later. Gen. 11:9.

We find them in the twelfth chapter that God came to Abram the first time and cautioned him to get out of bad company, and from among those who were so sinful. Gen. 12:3.

"I will bless them that bless thee, and I will curse them that curse thee."

Oh, what a protection from God, who is able to crumble the moon and stars, to tell a righteous man, who was after God's own heart, that He would curse all who did him a curse.

Praise the Lord.

So Abram did all that the Lord told him to do.

Yes, and that was nineteen hundred years before Christ was born, you will see if you look.

And in the thirteenth verse you will see that the Lord told Abram to tell the people that Sarah was his sister, which if she did the will of his Father she was also his sister in love, and wife by affinity.

And in the thirteenth chapter we find that Abram was like God, he gave Lot his choice of homes.

God gives us our choice of homes, just so we divide them, and do not try to mix Heaven and sin together.

We notice another feature in the eleventh verse, that Lot had the first choice, and went the way of sorrow, fourteenth chapter and twenty-third verse.

We find what it takes to please God. Abram says: "I will not take from you a thread, even to a shoe latchet; I will not take anything that is thine."

Do you think that you would love a man, or a lovely woman, that would not touch anything that was not theirs?

Then listen to God's soothing words to Abram after that fifteenth chapter: "I am thy shield and exceeding great reward."

And the most of the fifteenth chapter is taken up telling of God's promise to Abraham, but he was not yet called Abraham, but only Abram, until after he offered up Isaac for love of God.

And this shows very plainly that the man of God would be pleased to give up this earthly pleasure, rather than not do as God tells him to do.

In the seventeenth chapter of Genesis we see the Lord (in our mind) when He came to Abram the second time, and telling him what covenant he was

going to make, "And the fullness of the earth shall be of thy seed."

In the ninth verse he shows him that from this day hereafter to all his people that they shall do the whole law, and placed a restriction on every male child at eight days old. Ezk. 44:9.

All that do not from their appearance show that their fathers have placed the rule over them shall be lost. Gen. 17:14.

Oh, friends, do we not need fathers today to return to the old landmark?

CHAPTER XVI.—FOOD OF ANGELS.

Cursed is the man who moves his neighbor's landmark.

And Abraham was ninety-eight years old when he used upon himself the sharp blade of restriction to glorify God, and we see in the eighteenth chapter that when Abraham fulfilled all the law, that three angels came down and they gladly rejoiced together.

And the Lord said: "I know that he (Abraham) will command his children and his household after him,

"And they shall keep the way of the Lord, to do justice and judgment."

But Abraham stood yet before the Lord. And Abraham drew near and said, "Wilt thou also destroy the righteous with the wicked?"

In the nineteenth chapter we see Lot risking his life, with great threats from wicked men, to take care of the traveling men at his house.

The third verse shows Lot's love.

The eighth verse shows his danger.

And the eleventh verse shows what a great protector an angel is to one lonely man, whom all manner of men hate for God's sake, or righteousness.

Verse twenty-six shows that you should always look ahead and praise the Lord in your onward journey, and never look back at anything you can not help.

You see here that God is called the protector of the righteous, and that love manifested for God is always reciprocated, in bright array, when the true heart is in the saddest state.

Isaac was forty years old when he took Rebecca for a wife.

We see in the twenty-fifth chapter of Genesis that we have the spiritual second work. "The older shall serve the younger." The older—first generation—and the younger—sanctification—state of contentment with God's favors or possibility for God's sake, 23.

And we see from the character of Jacob and Esau what God meant when he said, "Jacob have I loved and Esau have I hated from before the foundation of the world."

He was a hunter; he did not appreciate God's favors.

The reason God loved Jacob was because he always was faithful, diligent, and paid for what he got.

Esau lusted and sold his birthright for something for mouth and teeth, and then sought to take his brother's life for paying his own price for it.

You will see some people that way today, and God is not a justifier of that trait, yet. He is always the same.

In verse thirty-eight we see that all sons actually know that the divine Father has a second blessing, so you see from his birth that God has told him that the older shall serve the younger, and God always carries out His laws.

And you see that as soon as the sinner falls to the feet of his Lord and cries for the second, that the Lord blesses him, too, with all the fatness of the earth and the dews of Heaven.

But when man takes the advantage of the death of the Father (or Holy Ghost) to do his murderous deeds, that there is always the Holy Spirit to convey the news to the righteous man of God.

We advance a little further, to Genesis 28-19. When God revealed himself to Jacob, he set up a stone at that place and called it Bethel.

And in the twentieth verse we see that Jacob made a covenant with God, in which he said, "Of all that thou wilt give me, I will give a tenth unto thee."

Then after Jacob had sought the mercy and protection of the living God the first girl he saw was Rachel, Gen. 29:9, the one that he served seven years for.

She was all that sanctification and holiness represents.

He faithfully labored and diligently served his master for her, and when his time was out the wedding came off and he was married, and lo and behold! it was only *regeneration*—weak-eyed—for his Lord told him that it was not lawful for the youngest daughter (i. e., sanctification) to marry first.

And that he shall serve seven years for the next, and then he would have both, that is, regeneration and sanctification, both.

And after he had got both of them he had to serve both of them a long time before (sanctification) his heart's joys brought forth any actual happiness. (Offspring.)

Study this in prayer and you can understand it easily.

We go further on and we find that these two mothers were the salvation of all his people, which of course you know already that through regeneration that all were saved, they must be regenerated through Jesus our Lord, and sanctified through Him. "Even your sanctification, without which no man shall see God."

And in Heb. 2:11, "For both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren."

Which you clearly see that He is ashamed to call a man brother who is not sanctified.

And in Heb. 3:14 we see that if we are steadfast unto the end of life, we are partakers of Christ, and we will not harden our hearts against the righteous.

For in the days of provocation in Egypt in Moses' day there were none who had sinned that entered into the promised land that were over twenty years old.

And in 10:10 we see that it was by the free will of Christ that He came to do God's will.

And it must be by the "which" will (that is, the same free will) that we are sanctified through the offering of the whole body to sanctify, or wholly give, our hands, feet, tongue and soul to good works through a living, pleasing cause to Godward.

In the ninth chapter we find that the whole chapter was devoted to explaining the first and the second

work, or, that is, the first veil and the second veil is Paul's way of pointing it out to us who are so hard to communicate with God's love.

And in the clear explanation he lets the ark of the covenant represent the body of man, and the man who hath outside gold on him (or regeneration) also had on the inside a whole pot full, and more, too.

He also hath holy bread in him, and many other good things, as Aaron's rod that budded, and two stones.

The pot (that is, the heart) also hath mercy in it, and it is also protected or sheltered with the protecting wings of the cherubims.

And in verses eight and nine we see that a man in the first state is not capable of getting in to the second work of God's love, or sanctification;

That they have got to continually fast and pray till God will open their hearts and hands and eyes, and open the second veil or shadow, and then they from then on would never wish to touch or even look at anything that was not holy to the God that he and it both belonged to.

No more than you would take the life of your own child, for it will destroy your own soul, which is equal to the same.

CHAPTER XVII.—ETERNAL LIFE.

Turn and read the following passages of the Good Word: John 17:19; 1st Cor. 1:2-30; Eph. 5:26; Jude 1; Rom. 15:16; 2nd Thes. 2:13; 1st Pet. 1:2;

And you will see that Christ nor any of the apostles never promised to anybody those richest blessings, unless they did truly and wholly sanctify their whole body and mind, even unto the end of life, or world, as some of them say.

And then we raise our eyes and think fast, and we will drink in the love of God, for the same love was made plain from the days of Adam.

The law was even pictured to the ignorant man and child, so plain that any ignorant one, today, ought to understand the pictures of love and pictures of fear, and others of faith, and others of all the different things that were necessary to cause the people to become sanctified, in soul and spirit, hands and feet.

And the poor, mean selfish serpents of men took the mean side of the illustration and followed it.

And did lie to God and the Holy Ghost, like Ananias did when he saved back a part of his promise to God for his wife,

And they were both buried the same day, to show all mankind that God will avenge every liar, either here for a while or in hell forever and eternally.

Now we see that in Genesis, the second, that as soon as God's work was done, the first thing He did was to sanctify the seventh day.

And all who are in His image may do the same.

Then after He sanctified the day of rest, he was of a mind to make a man in His own likeness.

And then He loved him so dearly that He made every good thing that man could enjoy, to bless His chosen glory (i. e., man), and everything that was pretty to the eye, one good blessing.

And when God placed Adam in the Garden of Eden to make it beautiful, He gave him the good law that if he ate any sin or evil, he would surely die.

He was very loving, and gave him the law of sin, just like Christ hath left it with us today.

And when Adam went to sleep God took a rib out of him to make a woman.

Now, we find that God took different ways to draw people unto Him.

We find in the fourth chapter of Genesis that Abel was a good man, and that Cain was sinful and slayed the good brother because his own deeds were evil, and Abel's deeds were righteous before God.

So this first law of good and evil was then just like it is today.

Thus, when you see a man who is not Godly, you may surely know what is the matter.

The man who is envious in very small things will commit very trashy sins.

Look at Genesis 48:1-18, and you will see the tenor of God's law is clear in that explanation.

When the good old grandfather called for his two grandsons, to bless them at his death, he was so filled with love, like a dying Savior, that he even raised up in his bed, to grant his posterity his future blessings.

Though he was blind, he knew where to place his right hand.

And when his loving son told him to bless the oldest with his richest blessings, he told Joseph that the youngest or last birth (that is, sanctification) shall be greater than he.

That is (spiritually), that regeneration is first and very great, but the second is far ahead of that.

Now, that you may understand this subject very clearly, all of the apostles and prophets teach:

That you must have belief and faith in God, and in the Lord Jesus, before you can repent of your sins.

And James and Paul say that: "Faith without works is dead." That is, if you have such faith your daily conduct will prove it, and according to your faith you will work.

CHAPTER XVIII.—PRACTICAL TITHES.

Now, back, fourteen hundred years before the birth of Jesus, God told Moses that he must sanctify His people; which they must be good men to be sanctified.

And all of their sanctified had to bring forth of their own raising and training at least one kid, one year old, and one calf, one year old, and one lamb, one year old.

All of them must be raised without one spot or blemish, once every year, as a free will offering to the Living God, as a proof of their faithful and diligent effort to glorify God. See Lev. 8:30-36 and 9-16.

Now, this is so clear, who can mistake? For you know that God will require as much diligence in raising your children to be one year old, without one spot or blemish, as He would a calf or a kid.

And this command to kill them and lose them in the offering was so thoroughly demonstrated that you must not allow the loss of time, diligence or patience to cause you not to do all that could be done to bring them up in the right way.

“Be ye therefore patient, for in your patience you possess your soul.”

And you can also see that it was actually more trouble to raise three beasts perfect than to raise one child perfect.

But the sinful people, they took the dark of the law, and went wild after shedding innocent blood, and doing and thinking every mean thing.

That the law only had reference to an honest confession being good for the soul.

And on one occasion there were several hundred beasts slain on one meeting day. And some got to where they depended on buying or stealing the offering, which showed no diligence or love for a small, helpless, hungry kid or lamb for which the law was written, to cause every man to cultivate his loving kindness and protection for every living creature which God hath made.

And instead of proving their faith by their works, they proved by the crimes which they committed that they neither had faith or love.

Then God decided that He would make it plain, and He told Abraham that he should bring the knife of restriction on the children and men all alike, Ezk. 44:9; Josh. 5:2; Gen. 17-13-17.

So the way would be known, and that they must begin at nine days old, and God made them a promise that all of them should be saved. Gen. 17:14.

And you see that when a man has faith enough in God to place a sharp-edged knife upon himself and his children, that shows that faith will produce good works, even to the shedding of blood to resist sin.

It shows that we will act according to the demands of the one that we love the best.

Therefore we know the tree by its fruits, and if the fruits of men are sin, as lies, lust and such, we know that the actor of it was serving his *chosen* master.

And as we only have two masters, God—that is, love, light and truth—or the devil—that is darkness, hate, sin, lies, lusts—we know that whatever produces any element of lust or sin is directed by the Satanic destroyer of good.

And whatever produces good, love, peace, truth and light is of the Godly spirit—is of God.

Read the eighth chapter of Luke and see what a character that Satan is, and how much depth of love and perfectness a man must have to please God.

And also Kings, seventeenth chapter, and see how firm a man is able to stand before kings and rulers when he knows that he is in the right and in the light of God.

And look how God will provide for the righteous; even the angels of God will feed them, and the ravens—that is, birds of prey—will feed God's righteous people.

CHAPTER XIX.—MAN'S FITNESS FOR SERVICE.

But perhaps I had better drop back to explain how one in a natural and carnal mind will let selfishness lead him from God and into outer darkness.

You will look at the next one of God's efforts to make people understand the law of love, and that a man's actual, every day efforts and works would always make known what he was fit for in God's sight.

The sprinkling of the door post with blood every year before bedtime shows that you must be very diligent and orderly every day in life, as you could not raise enough kids that were gentle enough to catch one every year in time to get his fresh blood, to save your oldest son's life that night.

He made this picture, and it actually was the case to the letter of the law, to exemplify that a man was responsible for the moral raising of his boys.

And later on, we find that the mother was responsible to God for the way that she disobeyed the father's orders in Godly living. Judges 14:19.

And you will see that it requires almost incessant prayers to keep enough gentle kids and spotless calves and offerings once a year, as it does to raise the boys and girls perfect and holy.

In Proverbs, the twenty-first chapter and third verse, we see that the Lord plainly explained that obedience was truly better in the sight of the Lord than sacrifice,

Although to always be ready to prepare and give a sacrifice to the Lord with a willing heart would save the life of the oldest child.

He says, because disobedience shows rebellion and stubbornness:

“Self-willed, they are not afraid to speak evil of dignities; clouds they are, without water; raging waves of the sea, foaming out of their own destruction.”

One of the apostles says: “Sin thereby shows that you have rejected the word of God.” And in Sam. 5:29, “The strength of righteousness does not have to be repented of.”

That is, it would be wrong for a man who was doing right to be sorry enough for it to quit his righteousness.

Therefore, Christ said: “I did not come to bring the righteous, but sinners, to repentance.”

You can hereby understand that to repent means to abhor a thing so much that you will let it absolutely alone.

See Genesis, forty-third and forty-fourth chapters, and you will clearly understand that if you do not make the oldest boys to lead a perfect life of obedience, they will take the little obedient sons off and get them into troubles and into pits of sin, and sell them to Satan, in some lust or habit that may break their mother's or father's heart, and bring their many friends into an endless earthly sorrow, and bring much sorrow over their country.

So you see that literally this is very true, and that God himself may use this opportunity to benefit future generations, but it would do equally well for some one else to do for the example, and you be free from the curse.

Now, this figure is also a complete illustration of how the regenerated spirit was always complaining at the sanctified spirit;

How the oldest son, or spirit, was always complaining and grumbling at the youngest son, or spirit. .

For one instance we may turn to the ninth of Hebrews; he tells of the holy, and then to explain, he says holiest.

We then turn to Heb. 9:26-27, and we see that there was a first and a second coming of the spirits.

We then turn to Ex. 3 or 3:33, which is the picture of a house to represent the body of man, and the vessels represent the different conditions of man's heart and soul.

And the sinful people do not understand these terms, because of their indifferent love and cares for God's mysteries.

And all of the Old Bible with all of the examples and illustrations of every personal history, and kingdoms, rulings, and risings and fallings, and every different case, from family rulings to king's, were used to show the full meaning of love.

And to show that where the whole heart and intent were fixed on love, that the power of God had always protected them.

Even if it required the sun to stand still, or Sodom to sink, or Nineveh to be burned, or the Daniel of righteousness rescued from the hungry lions, or the Hebrew children to pass through fire that was hot enough to burn up a sinner in a second.

And they can actually dance the holy dance and come out praising God in love.

And where a man has this evidence their clothing will scarcely be scorched, and I tell you, if you have got the law of truth and right in your heart, and will pray to God, you will never yield to the scorches of the sins of this life.

Even if you do have to pass into the walls of oppression and abuse—that is only the true evidence that you have pleased God and that Satan has made his appearance to try your faith.

Because, of a truth, a good man will never abuse anybody, no odds how mean and sinful they act. A good man will calmly find out the status of the case, and then sound the trumpet of the truth to all the good people of the vicinity, and let the law of the land take its course.

In Matthew, twelfth chapter, the Lord tells us

plainly that if we do evil things, that we do not know the truth.

Then a man that knoweth that he does evil deeds, and then tries to teach the word of God, his own words betray him.

He is surely in darkness, and any man, woman or child would be very simple to follow his instructions.

Read the thirty-seventh to the forty-fifth verses and you will see that the Savior knew that the preacher who teaches that you cannot live above sin, or keep from sinning, is seven times as dangerous as the man who has never been converted.

And Numbers, 14, 23, 24, 28, 31, 37, and in the fiftieth verse of the twelfth chapter of Matthew we see that we are actually equal to the mother or brother of the One whose will we do; that is, if we keep His commands and do them, we are His brothers.

But if we do not keep them, we do not know Him, and He will deny all before God who are ashamed to testify for Him before every living man.

Now, we will go back to another of God's illusions. He shows to everybody that if a man had the faith that he would go anywhere to please God.

We will go back to Num. 8:1, to make it so plain to all of the most ignorant that any man who did do right was anxious to be a candlestick for the people—to hold the light.

The photograph has one light for every day in the week, and that there are six lights, three in front of you and three behind you, to always reflect on every day's conduct in this life, and that all six days of the week are shining against the one you are this day holding.

And it also shows very plainly that the carrier of a light was not fit to convey the light of God unless he was made of a quality of gold that would bear all of God's beatings and chastisings that it took to prove that his perfectness was pure charity. (Sons, not Bastards.)

And with faith and hope moved by love, which it takes to make the four sides of perfect love.

And to show that the candlestick (that is, preacher) would also have flowers on him, to represent that he would have living sap enough at all seasons of the year to bloom.

And that the odor of the blossom would be of the richness that it would make a sweet essence for God always.

And if you take them from the children of Israel and put purifying waters upon them, that they will and must keep themselves out of sin, and even keep their garments clean, and must keep their flesh clean. Num. 7:82; Rev. 2:4-5.

In Num. 8:21 and 9:15, 16, we see that whenever we are blessed, that the love of God moves us forward; that we also have a shadow over us, that we may not understand. That is so with every church member in the regenerated state; he finds out at once that he has many scorners to laugh at him that he was not expecting to have.

Now this is God's opportunity to reveal his separating power.

See Num. 10. You see that the two silver trumpets are to show you that you always have two signals to follow, and you may know after that you have learned the difference in the sound of the trumpets, which one is calling you.

They are both of silver alike, and solid at that, but the first calls you for one thing, and the second for something better and of a more noble cause.

In Numbers, the eleventh and twelfth, 11-18, we see that this spirit produces sanctification, and then in the twenty-fifth verse we see very clearly that when men go and obey God, and pray and fast certain whole days, in the regenerated state, and have the faith, that the second spirit of grace will come and they can all prophesy.

There were seventy on that day in the tent, and two out of the tent, that were able to prophesy and glorify God.

And we will also see that when the preacher is in that attitude, he is also anxious for all to be prophets; as Christ said to one of His apostles: "Let them prophesy, for they that are not against us are for us."

CHAPTER XX₄—LUSTING FOR THE FLESH POTS.

We also see in verses 32 and 33 that when people agree and call on God for anything that is right, that many sins are destroyed.

We also see that all who went in mixed crowds fell lusting, like they do in these days.

But in those days they daily talked about carrots and onions, greens and meat too much, and fell lusting after them.

And today they talk and think about all other kinds of things, as cold drinks, tobacco, snuff, whiskey and such things, and have cursed this land, and God will cut you off as sure as you do not repent in sackcloth and ashes.

Look to Num. 16:15-32 and you will see that as sure as a man keeps bad company and associates with their habits the God of Heaven will destroy them without remedy.

And read the rest of that chapter, and you will see that all who offered of their incense to God, that the sinners offered, died, two hundred and forty in a moment.

Today, we have as many that are not satisfied because the Old Bible and the law of Christ both say that a man must be sanctified.

And give yourself a living sacrifice to God; he cannot enter into the kingdom of God, eternal life, etc.

See John 17:19; 1st Cor. 1:2, 30:6; 2nd Eph. 5:26; Bab. 2:10, 10:10; Judge 1; Rom. 15:16; 1st Pet. 1, 2; 2nd Thes. 2:13, and just get out and find how many people are actually angry with you because the God of the universe hath declared that it is a fact, and many are angry at the man who entertains the idea.

That God and Christ meant that every man must be sanctified as Noah, Abraham, Isaac, Job, Abednego, Joshua, Daniel, Joel, David, Ruth, Annie, Deborah, Mary and many others who God said was holy.

And how many are preaching and telling you of our plans of salvation, which is an insult to the word of truth, and talking of bearing the burdens of the Lord, which is an abomination in the sight of God.

For he has said that they shall be cut off who take no joys in my liberty. They are no burden to the righteous; praise God for His perfect laws of truth and salvation.

Now we will look to a few like meanings of the New Testament and the Old Bible compared together.

First look at the fourth chapter of Luke and see how long the Spirit of God will keep a man alive and in an attitude to control himself and retain the integrity of his heart and direct his mind and tongue when he is in communion with the sanctified state and consecrated love of God.

And this was not the only time that Christ was known to fast forty days without food or drink either.

But some will say that no one could do that but Jesus Christ, but of a truth I tell you that Christ came here to show you that all men were made by God's own divine law that He made at the beginning, and the thing to get into your mind is that the consecration and sanctification is the force of God's eternal law.

And you sanctify yourself to wanting to do right and to the will of God, and God will make you able to glorify Him in whatsoever is right.

Look to Genesis 45:20, 47:12, and Ex. 4:13, 18-25. We will note right here that in those days there were very few people who could write or read, and all that they knew were drawn as pictures, so that the most ignorant man or child or woman could understand exactly what it meant, as an index board to show the direction to travel to go where you want to go.

By keeping this in your mind, you can readily understand what the Mosaic law meant in all of its changes and illustrations of each figure, so you may understand.

Now, look to the thirteenth verse, that the offer must be of your own free will or God will not accept it.

This chapter shows that all that we do shall be for God—all colors, gold, silver, oil for the lights, spices for anointing all who need it to heal breaches, that is, broken hearts. (See page 215).

And to bring back the lost stones in the ephod, that is, in the heart—the law written in the heart so deep and firm it may never come out.

And the eighth: “Let them make me a sanctuary, that I may dwell among them” (stay in them). Christ said: “I will be in you and you will be in me.”

John says, if you are born of God, that you will be, and so does Paul say the same and all the rest of the apostles say the same.

And in the ninth verse the ark represents the body of every man—that is, it must be filled with those pure golden vessels (that is, firm hearts).

The cherubims at each end of the ark of the promise of God, or the father and mother, must spread their wings exactly alike over the mercy seat of the little seraphims (that is, little dolls).

Their wings must lap. Christ explains that by saying, "A house divided against itself cannot stand."

Too, the lights shall never go out. Pray without ceasing. Ye that do these things shall never fall.

You see that these are synonymous (James, Paul and John) terms, and have the same object for the parents to watch for.

Now it requires work to always be ready to have an offering for the Lord on these meeting days—that is, it takes labor to get pure olive oil to offer, and it takes work and planning and discretion and faith in God to have a badger skin ready to offer for an offering.

And I should say that it takes sweat of the brow and diligence and faith to furnish much cash in gold and silver, and to raise up lambs and kids and yearlings to offer once every year, and them without spot or blemish.

I believe that it is just really easier to raise a child above reproach, with diligence and patience.

"Be ye therefore patient, for in your patience you possess your soul." And again, we see in the temple there must be a brazen river with clear water in it at all times of the day.

Have each one of us got that river in our hearts at all times of the day? Say, have you? That water that will never run dry or get muddy.

And the temple shall be lined with (pure) beaten gold. Say, when you are beaten, do you yet shine like gold in your hearts? Do you keep your lamps trimmed and burning?

CHAPTER XXI.—ALL LAW KEPT BY HIS PROPHETS.

We will now direct our thoughts to the beginning of the world, and see that God prepared a man for a prophet, and that each and every one that He prepared did teach all of God's law.

And that some of them would teach it according to the requirements, according to their (the people's) understanding. And as the people advanced in understanding and knowledge, it took different illustrations and language to teach the actual tenor of the law.

Now we will take the parables of Christ and try to make it so clear that we may never commit another sin intentionally while we live.

Now we will compare the laws of Christ with the laws of God which were given to each of the other prophets at the different dates, from Adam on down to each one of the leading ones, as Adam, Enoch, Noah, Abraham, Moses, etc.

Now first, we take the special prayers:

The apostles, after Christ was slain (Acts 1:24), on choosing an apostle.

Early church (Acts 4:24), for support under persecutions.

Jesus (Mat. 11:25, 26), thanksgiving to God.

Jesus (John 11:41, 42), praying for acceptance.

Jesus (John 12:27), pleading for aid.

Jesus (John 17), praying for all the believers in unity.

Jesus (Mat. 26:38; Luke 22:42), under suffering.

Luke (23:34), praying for the murderers.

Jesus (Mat. 27:46), divine consolation.

Stephen's prayer (Acts 7:59-60); pray for sinners.

Man shall not live by bread alone. Mat. 4:4; Deut. 8:3.

Thou shalt worship the Lord God Mat. 4:10; Deut. 6:16.

The Lord's Prayer (Mat. 6:9; Luke 11:2) the model supplication.

Thou shalt not kill. Mat. 5:21; Ex. 20:13.

Thou shalt not commit adultery. Mat. 5:17; Ex. 20:14.

Whosoever shall put away his wife. Mat. 5:31; Deut. 34:1.

Thou shalt not forswear thyself. Mat. 5:33; Lev. 19:12.

Thou shalt love thy neighbor. Mat. 5:43; Lev. 19:18.

Be ye therefore perfect. Mat. 5:48; Gen. 17:1.

Depart ye that work iniquity. Mat. 7:23; Ps. 6:8.

I will open my mouth in parable. Mat. 13:35; Ps. 78:2.

Honor thy father and thy mother. Mat. 15:4; Ex. 21:17.

Thou shalt not murder. Mat. 19:18; Ex. 20:13.

Blessed is he that cometh in the name of the Lord. Mat. 21:9; Ps. 118:26.

Ye have made my house a den of thieves. Mat. 21:13; Ps. 56:7.

Out of the mouths of babes thou shalt praise. Mat. 21:16; Ps. 8:2.

Thou shalt love the Lord thy God. Mat. 22:37; Deut. 6:5.

This people honor me with lips. Mark 7:6-7; Isa. 29:13.

Whosoever curseth father or mother. Mark 7:10; Ex. 21:17.

The house of prayer is my house. Luke 19:46; Isa. 56:7.

They will say to the mountains, fall on us. Luke 26:30; Hosea 10:8.

He gave them bread from Heaven. John 6:31; Ps. 78:24.

He hath blinded their eyes. John 12:40; Isa. 6:9, 10.

They hated me without a cause. John 15:25; Ps. 35:19; 69:4.

I will pour out my spirit upon all flesh. Acts 2:17-21; Joel 2:28-32.

A prophet shall the Lord raise up like unto me. Acts 3:22, 23; Deut. 18:18 9.

Put off the shoes; this is holy ground. Acts 7:33, 34; Ex. 3:5-7-8.

I will give you the sure mercies of David. Acts 13:34; Isa. 55:3.

I will set thee to be a light to the Gentiles. Acts 13:47; Isa. 49:6.

Thou shalt live by faith. Rom. 1:17; Heb. 2.

The name of God is blasphemed. Rom. 2:24; Isa. 52:5.

There is none righteous, no, not one. Rom. 3:10; Ps. 14:1-21, 53.

There is no one that understandeth. Rom. 3:11, 12; Ps. 14:2, 3.

Their feet are swift to shed blood. Rom. 5:15-17; Ps. 5:9, 140:3.

Whose mouth is full of cursing. Rom. 3:14; Ps. 107.

There is no fear of God before their eyes. Ps. 36:1.

God is in the generation of the righteous.

CHAPTER XXII.—THE STRENGTH OF THE CHAIN.

Every Christian man is exactly as strong as the weakest link of the chain of charity which he has made with his own conduct after his willful effort to consecrate himself to his Maker.

(Therefore the servant is never greater than his Lord. Satan's service is sin.)

Therefore the one who separates the love of children or family, man and wife, and the fond ties of the love of truth (for the love of truth is the law of God), and anything that secretes or hides, deceives or lies to any of mankind, is of the "devil."

And the knowledge to hide a fact is the true evidence that it was a condemning sin.

Like Adam, made a garment to hide in before he met God after he had sinned.

And we all know that we have made a weak link in our chain.

Charity—that is, the bond of perfectness, our charity that we are full of—is the chain that binds us to the perfect law of liberty.

To do that which is exactly right in the sight of God, and be happy in it—i. e., to not want to do evil.

Each day we live is a link in our chain that is to bind the devil for a thousand years. Rev. 20:2.

Now please tell me how a man can make a link to-day out of a dozen rotten eggs, an old blind or sweetened mule, and lie to his merchant for an old plug of the devil's tobacco to spit his corruption back in God's face.

And tomorrow go to church and hide behind the thief that asked Christ for such an impossibility and made one link in the chain of charity good.

Have I got little enough sense to take the job to make a chain for you to hold off a calf from sucking while you milk a cow, would I make one iron link of truth, one wire link—fiction, one straw link—swindle, one rotten egg link—willful, deliberate sin, one leather link—to a slippery falsehood on a man, one grass link for calf to chew—to gain people's favor, one salt rag link—to make people gentle, so all will speak well of you?

(Woe unto him whom all men speak well of.)

Which makes seven days in the week. And paint this chain and take it to you for a chain to hold your calf. Then the next time I met you I would not need any witness; my countenance would be the judge.

God knows the chain that binds each heart to His perfect law of liberty.

And the chain with one broken link has turned the devil loose to your soul.

Christ says: This is Peter (Cephas is a stone). Mat. 16:18. "And I say unto you (three), that thou art Peter, and upon this rock I will build my church." John 1:42; Rev. 21:14; Eph. 2:20. In the future (I will build). "And the gates of hell shall not prevail (overrule or crush it) against it.

"And I will give unto thee the keys of the kingdom of heaven.

"And whatsoever you shall bind on earth shall be bound in Heaven (in future time).

"Whatsoever you loose on earth shall be loosed in Heaven." Mat. 13:12.

Then in the twenty-fourth and twenty-fifth verses, see: "If any man will come after me, let him deny himself (of lust, idols and such like) and take up his cross and follow me. For whosoever will save his life shall lose it.

“And whosoever shall lose his life for my sake shall find it.”

“For what is a man profited if he gains the whole world and loses his own soul, or what will a man give in exchange for his soul?”

CHAPTER XXIII.—THE TWO KEYS.

Now we are ready to take up the two keys of the kingdom of Heaven, for it truly has two.

The first one opens the sinner's understanding of sin and death, and learns him it is imperative and binding to keep all of Christ's commandments which were given in the beginning.

Which all loyal citizens are ready to admit it is necessary to keep or we are not good neighbors.

That is, we must have but one God, must not steal, must not commit rottenness nor corruption, must not covet, must not falsify, must not kill.

We are all willing to admit this, that if we are guilty of these offenses we must pay for the violation.

And now comes the first key, that must unlock that stony heart to God.

For God knows all things, and all things are present with Him.

You must repent before God with an open confession, and God will go with you to show you your responsibility for a while, and you will have temptations to overcome.

Like Abraham when he offered up Isaac, and Job when he prayed God to take him out of his trials, and Elijah when God told him that there were seven thousand more holy men reserved to Him.

And like Paul in the seventh chapter of Romans: "Oh, wretched man that I am! Who shall deliver me from the body of this death?"

And he got the second key of the kingdom.

Then he said: "There is therefore no condemnation to them who walk not after the flesh but after the spirit."

So when we unlock the Holy, we can see our needs and the good things of God at the same time by the carnal mind.

But when we get ready to die for God's sake and the sinner's soul, 'tis then that we have the second key of Peter's lock, and then we can realize what he means when he says in his first letter:

"Elect according to the foreknowledge of God, through sanctification of the spirit unto obedience, and the sprinkling of the blood of Jesus Christ,

“Grace be unto you, and peace multiplied.” Dan. 6:25.

And in 15: “Who are kept by the power of God unto salvation,” etc.

“Wherein ye greatly rejoice, though for a reason, if needs be ye are in heaviness,” etc.

“That the trials of your faith, being much more precious than gold, though it be tried by fire, might be found unto praise and honor unto glory unto the appearing of Jesus Christ.”

And again, second chapter fourth verse: “Wherefore, laying aside all malice and envying and all guile, hypocrisies and all evil, speaking as new born babes, desire the sincere milk of the word,” etc.

Third: “If so be, ye have tasted that the Lord is gracious,” etc., etc.

Ye are also lively stones, or built up a spiritual house, a holy priesthood.

Then we look to find out those that Peter lost on earth and in Heaven, and we look to his second epistle and the second chapter, we find that he lost all of them following false teachers, denying the Lord, bringing upon themselves swift destruction;

Those who followed their own pernicious ways (or habits), by reason of whom the ways of truth shall be evil spoken of, and through covetousness make merchandise of you (the Christians). Rom. 14:23.

Whose judgment of a long time lingereth not and their damnation sleeps not.

For if God spared not the angels that sinned, but cast them down to hell and delivered them in chains of darkness, reserved unto the day of judgment.

And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness,

Bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto them (all of them) who should ever live ungodly afterward, Amos 2:10.

And delivered just Lot and two girls from destruction, who was vexed with the conversations of the wicked.

They vexed his righteous soul from day to day with their unlawful deeds.

The Lord knoweth how to deliver the Godly out of temptation. Jer. 44:29.

And to reserve the unjust unto the day of judgment to be punished.

But chiefly them that walk after the flesh in lust, and despise government—self-willed, presumptuous, not afraid to speak evil of dignities (good morals).

Peter, twelfth. But these are natural brute beasts—made to be taken and *burned*. They speak evil of

the thing which they don't understand, and shall utterly perish in their own corruption.

And shall receive the reward (pay, death) of them that count it pleasure to riot in the daytime.

Spots they are and blemish, spotting themselves with their own deceivings (habit of lust), while they feast with you having eyes full of rottenness.

And they cannot cease from sin, beguiling unstable souls—*cursed children*. 1st Sam. 3:13-14.

Verse seventeenth. These are wells without water, clouds that are carried about with the tempest, to whom (them) is reserved the mists of darkness forever.

For when they speak great swelling words they allure (entice) through lusts (desires) of the flesh, through much wantonness.

Those that were clean escaped from those who live in error, while they (who serve lust) promise them liberty, while they themselves are the servants of corruption. Jas. 1-15; 1 Pet. 2-11.

For of whom a man is overcome, of the same (lust or habit) he is brought under bondage.

For if, after they have escaped the pollutions of this world (i. e., lust) through the knowledge of the Lord Jesus Christ, they are again entangled therein, 22nd, etc.

But it has so happened according to the true proverb, that the dog has turned to his own vomit, and the sow that was washed clean to her wallowing in the mire. 2 Ch. 6:20-22.

Then in the 2nd Peter, and the third chapter: "I stir you up by way of remembrance, that ye (all) may be mindful of the words of the holy prophet, etc., etc.

"Knowing this first, there shall come in the last days scoffers, walking after their own lusts.

"But, beloved, be not ignorant of this one thing, that one day is with God as a thousand years," and vice versa.

"But the day of the Lord will come as a thief in the night, in which the earth shall pass away, and will melt with fervent heat.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversations and Godliness."

Rev. 9, 18-21, Isa. 26-30, 27-11-13-28th chapters.

Come, my people, enter into thy chambers, and shut thy doors about thee. (Enter into your own doings) and hide until thy indignations are over. (Till you get ashamed of yourself and quit your sin), that is, get over your bad habits, for behold, the Lord cometh to punish the inhabitants of the earth for their sins (habits). The earth shall disclose the blood and will no more cover the slain (their followers of filth who

slayed themselves) when the people are withered (get little) they shall be broken off (means spit off themselves). Isa. 28:8.

“The women will come and set themselves on fire (snuff dipping), for these people have no understanding. (Job 28, the truth of understanding is quit your sins, that is that do not know how to abstain from lust). Therefore the God who had glory in making good men, also hath much glory in destroying the wicked men (that is, lustrious). Mal. 2nd Cor. 3:8-10.

And also Isa. 28-1. Woe unto the Ephriamites who follow drunkenness, for none of them can speak God's password (Shibboleth), meaning wheat, or grain, meaning the bread of life, for all of their tables are full of vomit and no place is clean because of their spittle, for precept must be precept upon precept and every line upon line. We have said by our action in worship, that we have made a covenant with death and hell, and are at an agreement with hell. Therefore, God will lay judgment to a line, and a plummet and all who will not live (in this life) up to that line shall be cut off, i. e., fall into the same snare which he set. Look to Judges 12-6, Ps. 69-2 to 16th, Isa. 27-12, Prov. 26-26, Peter 2-12 to 18 and 19, Rom. 6-11 to 14. Ye are not under the law of wicked men (but under grace of God's love), for those who are born of God are full of love, therefore sin does not rule over you (Christians), i. e., sin has not power to rule over

a good man. Obey not sin in the lust thereof. Let not sin reign in your living body (Exo. 20). Which was the same sin in lust, steal, kill, lasciviousness at one age in the world the same as any other age. Now, if the death of Christ does not heal you from practicing each and every one of these sins he failed to keep you from sin; so we see that we have sixty-five million people who are today near the destination which caught six hundred and eighty thousand men in the wilderness.

CHRIST DIED FOR THE SINS OF THIS WORLD.

To destroy the works of Satan (lust). Now, if a knowledge of His death does not cause you to abandon the love of sin and lust, His death is a failure to you (you are lost), for just as sure as the mother's love for a habit of wine, snuff, rioting is not turned to hatred to such, her sons and daughters are cursed with that desire, which tells whose flock they belong to, and Christ is one shepherd, and Satan the other. Then do you want to be spotted? Now, you can come out from among such, if you want to, and you shall have many stars in your crown of life. According to the number of temptations you overcome. Now, dear fathers and mothers, do you want to poison your sons and daughters? Is it wrong for me to poison a neighbor fifty years old, arsenic, nux vomica, or nicotine? If so, it is wrong to poison a small child after birth with poison which cannot be cured; then

if that is so, which is the worst crime, to poison a child with poison that can be cured, or to poison him with poison that cannot be cured? Then do you actually love your own blood, your own child, whom you poisoned for life, and impair the very nerve and appetite, and mind, maiming them for life? Christ says: "Whatsoever you give unto one of the least of these you give it also unto me." Now, say, will you give the lowly Nazarene a dose of poison today that will create a consumptive maniac, a subject for the almshouse before it is ten years old, and continue in the habit of morphine, etc., etc., which keeps your mouth foul, your heart corrupt, your tongue profane in the absence of Satan's war artillery? Now, if we are born of the Spirit of God we have the new birth, we are His children, led by God's Spirit. Then how can God's Spirit convey my spirit into a place where His Spirit never goes, nor stays? Christ came to call all who would forsake (quit) all their sins, and follow Him, so you can clearly see that the Spirit of God will not pollute (poison) the temple of the living soul, and the sixty-five million people who are at sufferance today have brought it wilfully upon themselves, and have polluted the temple of the living God (the indwelling soul), and they and their children are the sufferers for it. How many of us can save our own children? God have mercy. Fathers! Oh, Mothers! Do you love your blood? Mothers! Do you love

your children? My God! What is sin? What does it take to be sin if this is not? Christ did not condemn the woman who followed God's law to replenish the earth. Rahab, the harlot, saved her father's family, and Lot, who was a wayfaring man, was saved. He whose grandson strayed off. Elijah, who slayed four hundred and fifty preachers (sinning preachers), was resurrected to eternal while alive. David, who had so many wicked men slayed, was saved, and Abraham, whose servant was cast out, was saved. And Solomon, whose wives were numerous, was saved. And the woman who was caught in adultery Christ pardoned; and Joshua, who fell to ground from neglect, was saved. And many others, too numerous to tell. But all who followed after lust of pottage and onion, and garlic, meat and greens, and cattle, and habit, and such like, were all lost. 'Twas the beginning of sin; the finish of sin is death. Now, we have over sixty-five million people who have not kept the first law, commandments, raise their children without temperance, raise up homeless, wicked, swearing children who beguile unstable souls. Cursed is the man who puts the bottle to his neighbor's mouth. Now, if the death of Christ affects my conduct on earth and causes me to love, to follow His example and path in this life, he saves me from all sins. If not, His blood saves the other man, and not me. Jere. 42:13 and 43-12, I will kindle a fire against (lust).

CHAPTER XXIV.—ORIGINAL COMMANDMENT.

So we see that Christ and Peter commands us to keep God's original commandment, so that we may have the first blessing.

First, "Thou shalt have no other Gods (plural) before me."

Your God is that which you give daily sacrifice to, that is, strong drink, etc. In the United States whisky for the year 1906, according to government reports, wholesale price, was one hundred and twelve millions of dollars

Beer and cider \$112,000,000

Tobacco 117,000,000

Snuff 114,000,000

Cigars 116,000,000

Cold drinks 26,000,000

Cold drinks 53,000,000

State of Texas alone, cost of law suits

from same 875,600

And for forty-five states, of equal ex-

pense 52,536,000

Insurance corporations that collect every

month for not having faith in God..... 52,000,000

For one body and twenty corporations..... 104,000,000

Total \$1,889,291,600

For the first commandment, we have seven hundred and forty-five million, two hundred and ninety-one thousand and six hundred dollars per year.

Our people are slumbering over it, but Peter says their damnation is not slumbering. Their damnation is wide awake.

Now will we wake up? He says if you will not keep the first, you shall not have the second.

Now, we have 56,000,000 suffering human beings in the United States who cannot afford a home.

We have 26,000,000 who have got homes, and 456 men who have millions of dollars apiece.

And every time a law is introduced to benefit the sufferers, there is always an educated man to pervert the tenor of the law and have it read in favor of corporations.

What is the remedy? Have we got one? Answer: Yes! Clean around your own door.

What must we do? Every poor man that loves his family and the preachers' homes is where it should start.

Who must defend them? All Christian men and women that stand firm.

When should this begin? Today by all means.

Why? Because the poor people are lusting to the amount of 8 per cent more each year than they make above a living, and the waste money lodges in the hands of the money power and corporations, and as

lust seeks company, all who go in mixed multitudes *fall* lusting.

1st Tim. 6:9; Deut. 12:15, 21:21 and 14:26; 1st Pet. 2:11; 1st John 2:16; Jud. 16:18.

There is one thing that most people fail to notice in finance in the practical things of life which should be taught to every child while it is young, and be observed all through life, and that is, that there is double the difference in making a dollar and spending one.

That is —\$40 is \$80 less than +\$40, and when you spend money for foolishness it is like feeding two men to work, and one of them works hard and honest to build a thing, and the other works equally as hard to tear it down.

Two men's time lost, board and expense out, and not one thing benefited.

And yet that condition is not as bad against God's laws as the one just referred to, for it takes 117,000 men's time to make the nonsense, and \$700,000,000 spit out for it.

And all of that combined only represents the actual damage to the minds of the ones who are led and succumb to the drawing effects of the nicotine, and losses which would have been double back to the good of man, and the brain and nerve directed for God's sake, and the heart free from the desires of such lust. Jere. 44:23-30. (See page 215).

On page 135 of the Standard Atlas of the World you will see that in 1900, 117,000 men were working to make tobacco to curse our country, and 45,000,000 decks of cards were made to hinder more time.

And the law makers have overlooked these things, and our officers do not execute these laws.

Lost time and wasted money, until in 1900 the United States was \$2,104,875,000 in debt (page 134), and in seven years more she had to borrow money.

It is strange to me that the government and legislators can not see the defects in our affairs, turn to the old landmarks, see the tenor of the law, and preserve the finance of the people, so the people could return to the Spirit also, and each temple would praise God through Jesus Christ, and could understand perfectly. Job 28; Deut. 27: 8-28.

Edison, page 22, says: "To be exact, there are 21,241,900 acres of land which other nations have obtained of ours who are not with us."

All this is our own fault. Whatsoever is not fit for food shall be cut down and cast into the fire (not only of vegetation and trees, but also the people), and all the people shall say Amen.

"He who conceals a crime is guilty of that crime." We should teach our children first of all to love God; next, their country.

When we read the 1st Samuel, sixth chapter, and 1st Chronicles, thirteenth chapter, we find a very important fact plainly written between the lines of God's eternal laws of truth.

We first see that when the ark (love) has been forsaken and the kingdom (family, house) divided, that wickedness will multiply (rats and mice), and will take up the country so badly that the righteous people will mourn and weep for their loved ones, and that the most dangerous state of malice and envy will produce inroads of bloodshed and crime, and dangerous diseases are sure to take the hearts of the family (kingdom), and when such things are allowed to exist, the people will fail to understand how to arouse brotherly love.

But it was caused by their wicked hearts. For if you would take two cows away from their young calves and keep them off until they knew that they were suffering, they would certainly express enough Godly sorrow to put people to thinking who were neglecting the proper care of their children.

And God himself let the people go so low to show all generations that all would be destroyed who failed from any cause to make their children walk a perfect line when they are young.

And the mother and father are accountable to God for objecting to the most rigid discipline for God's sake. Prov. 10:13, 16-3, 13-24, 23-13, 29-15.

And the rod will not kill the child, but will bring good results.

And other people will not watch till it is too late to do any good.

For God told them that they would have to let the Levites convey the ark (love); i. e., that the preacher's duty is to look mildly after the love of the community, and keep down meddling, and if the ark tottered, no sinner will benefit its condition any; God Himself will avenge every meddling hand and tongue.

And when the elect got afraid to dance the holy dance before God (ark), that it would fail to journey, but as soon as a man was ready to pay vows and gold and build tents for God's sake, for the ark to dwell in, that the ark would certainly abide with you for many years.

This is well worthy every Christian's careful study, and every mother should pray over this phase of God's law.

I write this because I know the law.

If you fail to get a wife that's true,

 You'll have no sons to speak your tongue,

Though many are raised and fed by you.

They cannot know your heart when old,

 Nor yet while they are young.

Their mother blinds their hearts each day,

And keeps their minds turned t'other way.

A broken heart is like a fine glass vase or pitcher—there is no remedy under the sun that will ever mend it.

When unbounded confidence in a wife is actually found to be years of deception and hidden crime, there is no power nor “paste” on earth nor in Heaven that will ever mend that broken heart which was emptied of that sweet confidence and unbounded love (which is the same in a companion).

Death itself is far sweeter than the most soothing words from that deceiver, and the greater the distance from each other only makes the misery the more intense, and the presence of them only chokes the true love with grief (wicked church of God).

There is nothing under Heaven which can heal that “perfect heart.” The success of fifty or a hundred dollars a day only makes the heart want some one who is worthy to act honest, and together enjoy the success.

And the very thoughts of a different companion is a horror and murder to the heart, and no one with a pure heart would tolerate the thoughts of leaving his babies to take another companion on earth.

Therefore every day is a day of torture and every thought is hell to this ilfe, and every one who has spoken a word to create such conduct is bound for hell.

Therefore if you take a maid, be sure she is a wife;

a deceiving companion is worse than suicide, ten to one. Girls, leave off a sinning man.

The wicked, sinning man cannot realize this fact if he should experience it; therefore this will not benefit the wicked,

But all honest hearts of love and truth
Can learn of sorrow in their youth,
And shun the one who would rob your heart
Of all God's love and sacredness,
And to the truthful love impart
And live in peace and thankfulness.

So we see from God's law, Deut. 21:18-21, that that natural law of God condemns lust, and if the father and mother agree to put sin from them, that God's law provides salvation.

But it must begin at home. Deut. 12:15 shows that which thy soul lusteth after must not be taken at any time except before God.

"As oft as ye take the wine, take it in remembrance of me." Otherwise you drink damnation to your own soul.

Now, we take the average annual cost of the violation of one of the first commandments, and multiply it by the number of years that it has been violated in the United States, and we find that 8 per cent for twelve years makes a slave.

And we will thereby see that if we have sixty million laboring men that have got \$100 each ahead, that in about twelve years we will have just equally as many slaves, with about as many babies increase for twelve years.

If our children are born in bondage to habit, they are bound by their parents' chains too strong to break, for if a man cannot break a link of a chain of habit that binds him, his children cannot, either.

Now we wish to set these laborers and bondsmen free.

Can we do it? Yes, all of us can at once.

How will we do it? All go to work at the same time and keep every one of the commandments on earth today, for the first blessing, and this will be the result:

You will keep at your own homes seven hundred and forty-five million, two hundred and ninety-one thousand and six hundred dollars each year, on the first commandment.

You will gain for the state on the second about the same in monuments and other folly.

And on the second you will gain for your sons knowledge equal to about the same, and four-fifths pure refinement (wisdom, understanding), Job 28:6, 7, 8, produces perfect peace at home.

And keep the twenty-fourth verse of the twentieth chapter, and you will then be ready to place your mind on the second blessings or understandings (An altar of earth thou shalt make).

We then have seven hundred and forty-five million, two hundred and ninety-one thousand and six hundred multiplied by one hundred years' average.

Fifty-six million needy men; and we would have thirteen thousand three hundred and eight dollars apiece for every cold, ragged child and poor, hungry mother and every old helpless grandmother in this United States, and have well educated, good children.

And then, according to God's holy word, we would glorify God the Father, and have more splendid blessings than tongue could tell, and could realize the second keys of the kingdom of God.

Now, my dear brother, some people will try to act as though they did not know that all chewing and spitting and smoking and dipping were *lust*, but they all well know that to be a fact.

For God said that all fruit trees shall be cut down and cast into the fire that are not fit for food, and Christ says the ax is laid at the root of the trees and they shall be cut and cast into the fire.

Not only of sappy trees, etc., but also the *men* who beguile unstable souls and cause his people to err.

And we all know that any opiate, chew or smoke, that wars against or deceives the flesh or temple of God, is *lust*.

And every prophet and apostle plainly points out that all who lust, lie or steal shall be cast out.

Peter says, 1:14, "But as He which has called you is holy, because it is written, Be ye (all) holy, for I am holy."

1st, 2:11: Dearly beloved, I beseech you, as strangers and pilgrims, abstain (quit) from fleshy lusts which war against the soul.

Eph. 4:22-4: Put off the deceitful lust; put on the new man (after God has created) and true holiness. Rev. 2-6, 15, 22-15.

SALVATION EVERY HOUR.

A perfect heart is always free from every stain of sin,
But harlotry of all degrees will strive to bring you in.
Salvation sought and freely kept, and is always fed,
Will never fail to light the path and triumph o'er the
dead.

We mean the death that always tries to tempt you
into lust,

And force you by deceit and lies to trample down the
just.

If you have salvation free, temptation hath no power.
Then my choice will ever be, Salvation every hour.

The fear of God is wisdom pure, worth more than finer gold; (Job 28).

To understand, to sin no more, it is the lamb in Jesus' fold.

Why should we live on earth in sin,
 And daily increase needs of this?
 While understanding brings us in
 Into a state of earthly bliss?

These thoughts of sin will never tempt;
 Lust hath o'er you no power.
 From Satan's grasp you are exempt,
 The bread of life giveth power.

The emeralds, the topaz, nor gold, nor rubies fine,
 Will we compare with a perfect life, in actions and
 in mind.

The holy Church, the virtuous maid, the spotless bride
 and groom

Shall ever be my praise, my song, until I reach my
 tomb.

CHAPTER XXV.—THE PRINCIPLE OF GOD'S LAW.

We will first take the revolution of the earth to illustrate clearly what is real. It revolves once every day, the sun rising and setting in the same respective places each time.

And the people of earth might make laws and unanimously vote the same, and call out the United States forces to change it, but God's law of that motion would never stop.

And just so with fire that burns; it will never change its fiery nature; it will always consume everything that it has ever burned.

And his law of the germinating power of all kinds of seeds and plants, and every other thing that God hath made, from the smallest insect to the tornadoes and volcanic eruptions of earth.

And that only gives a very faint idea of His magnanimous power.

We might go on and write the balance of our life, and then could not tell of His forces of action and laws.

But that you may come to a conclusion of how impossible it is for His laws to change, and how sure that the sinner will not escape hell, we will give one clear illustration of the channel of His eternal unvariableness.

Now, to explain what love He hath, he uses David as His image. He gives him many wives—one as lawful as the other, so far as man's laws were concerned. David, like God, loved one as well as the other at first, till they all proved only to be married but not wives according to God's eternal law.

For they proved not to obey him. Some went after harlotry (lust), and other concupiscence and bigotry; and he found out that he only got three wives out of his choice of three hundred.

That is, they were pretty, and honored him with their lips, but their hearts were far from him.

Now, we find that God lets the Church represent man's wife, so we can comprehend His feelings of perfectness.

Now, have we got that per cent of church members who are not the lovers of God?

But I will go back to the subject of the law.

God gave one clear illustration in the history of Jacob, Leah and Rachel, which shows several of His phases of the law. In one example, the first we will use, is that when Jacob prayed to God and said that Laban had never paid him for his labor, and had changed his contract ten times, God told Jacob of one law that could not change.

Jacob could not see any reason in it then, but accepted God for the truth and did go down and make the trade with his father-in-law,

And drove the herds of cattle and flocks down to where he put straw in their clear water, and painted the posts of different colors. 1st Sam. 1-10-11; Jude 13-4-14.

And that was God's opportunity to show all men for all time to come that whatsoever the mother prayed for or sought should forever set the character of her children.

And that the only remedy for the curse was to burn the image with fire and beat it to cinders and let them all drink of it freely.

He also taught the same lesson in the history of Ruth and Annie, and in Abraham, and Lot's wife, in Nathan, contemporary with Lot, and Samuel and John the Baptist, and Mary, the mother of Jesus,

And in all ages of the world He gave a history of the different examples, repeating that law which is as sure to exist as the examples are alike.

There was never another spotless, healthy beast born again where they had followed their customs (habit). Now here is the correct solution of that. Mormon customs, or plurality of wives, and habits of lust of the teeth. God had made many efforts to make the people understand that lust had been the destruction of all his chosen people, and that one lust surely leads to all others, and the people acted so foolish that God decided to show Laban, the king—that it was a never-failing fact, and he took the dumb brutes of all kinds to prove the fact, at Laban's expense; so that all people could understand it. So that all nations may know that if an uneducated beast, kids, lambs, and cows would be cursed with marks and stripes without

an evil intention that all mankind who had reason and knowledge could certainly forever remember that it would forever curse all men to follow the same traits in life, that all would certainly amalgamate habits and customs, that high blooded fathers and refined mothers would cultivate sons and daughters to a higher standard. It has been a well known fact that cultivated things of all kinds were much more valuable than wild or crude things of a kind. Now, it seems to me that history of all natural laws that was given to Laban and Jacob, which gave Jacob all of the ringed, streaked and spotted increase which was all enough to warn all men to the end of the world that sure destruction would follow lust. But that was in the brute creation, and after a while God gave an example in DAVID, whose love was equal to God's, and gave him the love and protection of his country people, and made him very rich, and the people recognized him as their king, and they rejoiced in David making a selection of three hundred of their daughters for wives, who he found beautiful to his choice, which he loved one as well as another of all that number of chosen women. He only got three lawful wives. And of all of their children there were only nine who were worthy of historical record, and God called for the death of seven of them to quiet or stay the plague of destruction to all other men. And we only find two sons, Solomon and Jonathan, who were worthy of high re-

noun, and they were the sons of the only mothers who were godly, i. e., (consecrated). Then that all men might bear records of the sorrows which would follow of intentional crime of the father or mother. Now, God made Solomon as wise as Himself and let Solomon have the love of all of the kingdom to protect him, and Solomon went out and every woman which he found beautiful to his judgment, he made to love him by his kindness, and he married them, and yet there were only three hundred to the thousand that were worthy of coming into history, and only one who was renowned as following his father's God, in all things (2nd Ch. 14-11, Isa. 710-716 B. C.). At this same date we had seven thousand more holy men of God who had not bowed their knee to Baal.

I suppose that they must have been seed of Solomon and David, for that would have only been seven children apiece from each lawful mother. But history does not say so. But God does say that they were the seed of Abraham. But this is where the people get their view of culture. So you see an intentional mixture has to be repented of, hence, we find Christ as a mediator, to appease the wrath of God.

*How May We Know That Our Child Will Be a
Nazarite or Not.*

The angel of God declared this to be a fact (1st Sam. 1:10-11, Judges 13:4-5-13-14).

Beware (wise and know). Do not take wine nor strong drink, nor eat any unclean thing (Ez. 49-9, Gen. 17-14-23) Joshua and circumcise them at eight days old, and He shall be a Holy Child. The mother and the father shall covenant with God, and God will keep His covenant. (1st Kings 3-16-14, Micah 6-7). The fruits of your body shall pay for the sins of your soul; that is, your temptations yielded to will curse your children, and show whether they belong to God or Satan. "Whoso loveth instruction loveth knowledge. But he who hateth reproof is brutish," (Ch. 23-21). He that doubteth (in the present now) is damned if he eats. The doubt is the true evidence that he knew better, i. e., (willful sin) (1st Cor. 3-16-17). Know ye not that ye are the temple of the living God, and the Spirit of God dwell in you? If any man defile his temple (body) God will destroy him, (Rev. 14-9, Prov. 34). 'Tis fools who mock at sin. Sin is a reproach to any people.

Therefore, I say that all mothers should be made to teach their children this greatest law, for no child, girl nor man, can be competent to select their company till they do understand this great, never-failing law of God, that *never* dies.

This law also shows us that the changes will always be made according to the free, contrite prayers to God, for strength and favor. 1st Sam. 1-10-28, 2-18.

Wherefore every living human on earth ought to know that where the prayers are evil, the cultivated evils yield sometimes thirty and sixty and one hundred fold, the same as good deeds do.

And thereby give more room for continual aspiration of mankind and peace with God.

This is the fundamental point of the important part of baptism, a renewing of the *living spirit*, which brings us into a continued remembrance of that sacred covenant with God, in actions and evidence, in the presence of the assembly before you.

That great reminder, *immersion*, buried with Christ by baptism unto death of all sins.

Raised up in renewed life, this day living with a living spirit to lead the feet and body in the ways of all truth, thereby making it possible for our posterity to come in with us; otherwise, a curse to our own blood. Oh, *men, men*, would you fail to be made new—your whole intent and daily walks—be baptized into death (of sins).

Now comes the point of infant healing, or, as most people call it, infant baptism.

Now, if you had a child that was little and very sick, would you feel like doing something for that little fellow to heal its awful sick condition?

Would you not be willing to promise God, or even

your friend, that you would do something for it if you *could*?

You have acknowledged that he was prone to evil.

Shall we make an effort to give the little fellow the first remedy that God told Abraham to give to all at nine days of age, and all over that age, even to ninety-nine years old?

Is this a sacred covenant with God, one of the most binding of all?

For this is a promise to the child, in the presence of God and the audience, that you will never make your little fellow do unlawful things.

Such as shoot people's stock, sell rotten eggs; nor allow them to be cruel to or beat a neighbor's animal, and thereby harden their hearts and conscience.

For as they grow older they naturally get further into crime, and it makes their repentance four, five, ten times as hard on them, and the fear is, that they may yet go so far down in the pit of Satan that they may never get able to bring forth their repentance. Ezk. 44-9; G. 17-14; Josh 5-2.

I expect that some of you mothers know that if your child has any hereditary disease the best time to heal that for life is before it is two weeks old—nine days is the rule; natural lust, etc.

The more you look into this, the more you will favor infant healing (sprinkling).

Now, in David we see that he was of the same heart of Abraham when he offered up Isaac to God.

Now, when God told David that all these sheep (or people) would die of the plagues unless David gave up seven of his sons for an atonement.

David fell to the ground and refused to eat or be comforted, and said that he would to God that he had died for Absalom, but with love to his country, for God's sake, did give up seven of his sons for a sacrifice.

Now, if that does not show unmeasurable love, I fail to understand what love for a country is.

This represents family baptism in full, like God told Abraham after he had got the second favor: "I know that he will command his family now."

Then we notice, after David's many sorrows, that his son Solomon became a king as wise as a god, and we notice very closely that Solomon walked with God.

We will also notice here that God said the reason why David couldn't build the temple (of Solomon) was, he *shed blood*.

But David's heart was always thirsty for God's love, and in his songs and supplications were where his success lay; he always trusted God in all things, and when he decided to do a thing he would take his decision to God in prayer. All of our good men and women today do the same thing.

To express the tenor of Samson's sorrows, we will use this subject to illustrate it. Samson had the same sorrows that David had. Judges, 14.

Delilah vexed his righteous soul,
The day he sinned, his soul it died;
She called another to behold,
And shaved his head, yes, on both sides.
He was a holy man from birth,
He could not please the folks of earth.

While he did serve the God of truth,
His strength grew stronger, fine,
But when he did a willful sin,
And cast his pearls unto the swine,
The devil got the sway within,
And taught divine the law of sin.

The fox although the swiftest beast,
So cunning and so wise,
Three hundred caught, to Samson please,
To teach God's law, that never dies.

The cunning man and cunning tales,
When tried to get the right,
Will always find your woes and weals,
And give a radiant light.

The point in this—God cannot change
His law to fit each case,
But every man can change his way
To get the perfect grace.
This lesson shows, a house divided
Is always sure to fall;
The kings of earth, nor love provided,
Cannot such sinners recall.

And women can the country sway,
In every land and clime;
Destroy the man she wedded may,
Her friends lost every time.

They seek to gain their father's fame,
And lust in ways of *shame*,
And God himself will ne'er reclaim.
No form of man who doeth the same.

CHAPTER XXVI.—LOVE OF LIGHT—WILLFUL SIN.

Now, we have many people who would often do right if they were not so often misled. John 8:44-47. He that is of God (born) heareth (in present time) God's words. Ez. 22:24-27.

Paul says, When I would do good, evil is always present with me. Showing, if he did do evil, that it would certainly be intentional. Eph. 5:11.

They had no fellowship with darkness. Therefore all who are spiritually minded love light.

Look at II. Cor. 5:21. God made Christ to die for sins, that we might learn the laws of light and live thereby in righteousness. John 3:5.

You can see here that if you have the blood of Christ in you it will cleanse you from all sin.

Now we will look at the picture of the brazen serpent. And just think a moment, that serpent was set up on a pole to warn the people; that the size of the serpent, a very large one, was a very scary object.

And that here were small serpents in numbers where there were a few large ones; and it also suggests that the size of the sins of mankind was not the object,

But that a small snake was a snake just the same as one of any size and that every time you got bit by a sin you would have to be healed.

And if you were not healed at once from the thoughts of how large the sin would grow, that you would certainly die;

That it would not take long for the poison of the intent to get the entire control of the mind.

And to take a man right to where the big sin (serpent) was, for you to look at that; that would heal your desire to sin any more.

But just as sure as you were too stubborn to reason and go where that inclination would lead, to that you certainly would perish without remedy. Rev. 9-19.

And the wicked people decided that that serpent represented Christ in faith, and are, some of them, teaching that the snake was a figure of Christ our Lord.

Now how could a man be so sinful? Let us see how that would sound to God for me to change the benediction of baptism, and say, "Baptized into the Father, Snake and Holy Ghost"?

It is shameful for any man to pretend to teach God's word and be so foolish.

Some will say that it was the faith in the serpent that did the healing, but I will tell you of a fact that it was the power of God to teach His people that God hath all power, and that we must fear Him.

Christ had no features of the serpent in any form, but the forked-tongued man represents one very much.

Now, we see the laws of God as being a rod of iron, that at all times occupies the same position and revolves, and every one that gets in the way of that rod gets the full force of its capacity.

And next we use the flaming swords, which are at all times traveling at a rapid speed, and when we are warned we will stay out of the way of those blades,

but whenever we get under those blades we are cut the same as grass.

But we know quite well that God's spirit is sufficient to guide all of His children.

THE LAMB'S WIFE.

The Church it is the perfect bride, and Christ He is the groom.

The people are the trees of life, which always monthly bloom.

She bears her fruit once every month, and sheds their leaves the sick to heal,

And they who drink that crystal cup, the precious blood shall feel.

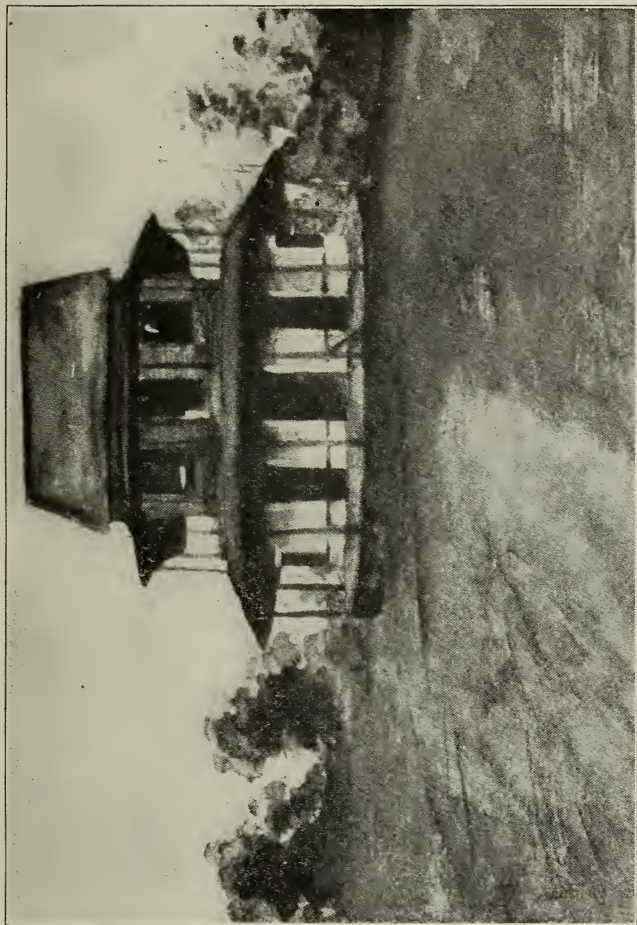
The godly man, who follows Christ, will kindly counsel ever give,

The bride will gladly tide her house, and twain as one together live.

A bride for lack of bonds of love, divides the house and it shall fall.

Rejoice today, the groom is here; sing praise in tones of bliss.

When love is gone the bride will mourn in anguish over this.



FACING THE NORTH

The artist rounded this front a little too much.

Rise up today in tender love, for all that's lost, the
bride or groom,

And cheer the hearts while here we live, and heal the
broken wounds.

The lawful bride had spotless robe, and smile for all
her guests;

And virgin pure, she praises God, and sings sweet
songs of perfect rest.

The trees of life, her fruit, are good, their fragrance
balm the breeze;

Their leaf is known in all the woods; the broken hearts
they will relieve.

The bride hath joys when guests appear, in spotless
robes adorned;

With harps of gold, the notes so clear; they heed when
they are warned.

The feast is spread, the waiters rise, their names are
called in line.

All aching hearts for loving ties are surely blessed
with love divine.

TEMPORAL SALVATION, GOD'S FIRST LAW.

Jud. 6, Rev. 2-4-20-5-21-1.

And when you fulfill the required organic law and
rejoice in its principle, you are in a position to repent
of all your violations and come to a true knowledge

of His free grace through faith, and rejoice in His good way of perfecting righteousness.

As I have said in another place in this book, the different histories of the Bible are to show plainly that God has always shown His righteous men how to lay up wealth and have food to help the poor in time of need. Pro. 8, 18, 10-4-22.

Read about Moses; he was the meekest man whom we read of—he had such faith. He always followed the Spirit in all things.

David did the same; he was also wealthy. Solomon was also rich, yes, very rich. He prayed for righteousness only, and he was the man to build the first temple.

We notice that God had told them long ago that His house was the house of prayer, and his righteous people should build the temple (temples, of course).

Now, we have the different histories to show that poverty does not keep an honest man out of Heaven, but that the Godly prophets who followed the Holy Spirit were His chosen people, and he always had protected them and made them just as rich as they were worthy of.

Now, in the first place, it is full of reason that if we raise enough cows and sheep and goats, etc., to have enough on hand at all times to give one to God

as an offering every time we committed a trespass, or to give two oxen and five rams, five lambs, etc. (See Num. 7:83, I believe, and read for yourself), and they shall be raised without one spot or blemish, you know that you would have to have as many females and dwarfs, and spotted, which could be used at home for food, and you would certainly have enough milk and butter for your families, and some to lay away for the future.

And if we have to rest on the Sabbath day, and do not cook anything, that we will not keep bad company on the seventh day.

And there are two more features to this: If we must be ready for prayer every morning by the dawn of day, and all of the family at home dressed and washed for the baked lamb that was prepared the night before we will certainly learn to be diligent.

And if we must not work any in the seventh year, we will certainly be very diligent and prayerful to God to make us enough to have plenty to keep our loved ones through the seventh year, and have enough always for the good of the country.

Then the preachers could have enough so that they could apply themselves to the good of the finance of the country and Godly living. For, if you notice, every prophet we have in history always understood the oppressions of the country and knew how to reg-

ulate finance so that God's people could have earthly salvation and also eternal salvation.

They would make rules and teach for the good of the equal finance of the people; which teetotal temperance is the mother of wealth and the father of the Spirit of God, and if you have the mother and the father in unity, and the concerted action of right for the motto of life, you have got the power of God unto salvation.

Then you will always be benevolent to all people, and thereby get all of the servants that we would need to do our work for a little tobacco, snuff, whisky and cigarettes, and such other lusts as they used, and just enough bread and clothes, and a few good things to eat, and the servant is never greater than his Lord.

God showed Joseph that the class of people who would not keep his commandments were the ones who would sell all that they had to live on for four years, and then sell themselves for slaves for bread to save their lives one more year.

Look to page 97 of this book and see just how many millions of dollars' worth of filthy lust the people are burning up and spitting out on the ground every year; then calculate how long it would take to keep enough money at home to have all of the blessings that we would need and pay one-tenth to the Lord for the benefit of the morality of our country.

Common sense teaches us that if by diligence we have two oxen, five rams, five goats and five lambs, which are raised above spot or blemish, that we will certainly have some spotted, etc., and equally as many females for home use, and milk and butter, to put up for the future.

And to take care of them all for seven years, and take care of all of the feed for the same length of time, it will be clear to anybody that prayer and patience must be causes of success.

But it takes faith in God to bear the proper amount of chastisements to produce charity (bond of perfectness), to exercise the patience and perseverance (stay in the way of truth) in humility, to retain that clear, calm mind and soul in all circumstances, to glorify the God of truth, which is the only God that can execute power and perfectness.

Now, if you have raised up your children to twenty-one years of age to be this diligent, to always be dressed and say their prayers, or vows, by the dawn of day, you will do a reasonable amount of work by the first watch of the night (9 at night), and eat their supper and sleep till time to prepare for dressing and morning vows (prayers), for another big day's work; you will certainly get used to it by the time you are twenty-one years old, and will always have a profusion of the necessities of life.

And no money power on earth could oppress you in the least; no organized body under the sun could keep you from praising and glorifying God in the highest.

“Then you could retain your soul and follow the supernal Spirit of God, and have an endless life with the God of Gods throughout ceaseless ages.”

And if all of our people were to do the same our courts would not have much to do—no time lost in law suits, no jail expenses, *God's organic law fulfilled*, few doctors' bills, no spitting—the saliva retained would act as a cathartic when needed, as an emetic in poisons, and as an elixir for the expansive tissues of the flesh, and as a liver and system replenisher.

And another thing: When we are natural our vital system is susceptible to its natural needs, and when your vitality is drained off or the nerves lulled with narcotics, parched and dry till nature cannot rectify and invigorate the body by the natural alimentary functions of the body, you have to suffer all kinds of aches and pains, of head, back, etc.

All kinds of disease originate from the violations of God's laws; and therefore every family should study every line of this book carefully. Prov. 30-14.

Now, keep free from the grasp of doctors, and law suits, and lust, and from bad company, and from envy and strife of mind, and from willful sins, and cultivate

a perfect heart, full of love, and you will really understand why the cash dollars will remain at home.

Now, as all lust is a daily imposition upon the appetite and the nerve as a controller (as the Lord says, Which wars against the soul—destroys the soul), we see that it costs but little each day, and all of the littles that can be sold for cash each day, to go to keep peace with Satan (for God is not in lust).

Then, of course, the continual leak waste all of the first fruits of the ingatherings of God's blessings, which God says, "you shall not consume upon yourselves." Deut. 18-4, Num. 18-12.

And as lust is always first, the actual living, clothing and preaching is very scant; and as the mental apparatus is in such a slighted predicament of mind, the sermons are apt to be dwarfs; like I heard a preacher say last summer, at Rhode's school house, that he himself was so badly neglected on one occasion that he was so hungry that after the landlady got through with her kitchen work and was on the front veranda he went back to the pantry (the preacher), and drank all of the sweet milk that he wanted out of her pantry; and he got a fine lot of church joiners at that place, too.

And they thought that he was a good leader for them, and I truly suspect that he was the very one for them to follow, for he was a splendid speaker. But

when he would read the word of God, where it spoke of sanctification, he did not like for anybody to say amen.

He said that it did not bother him much, but that most of the people could not bear the thoughts of sanctification, and so he continued to please them on mixed food till he got lots of people, who may come to a knowledge of the truth some day which, if they had not been fed mixed food, they would no doubt not have joined.

Now, if you should wind the churches, cleanse the preachers, wash their hands and their feet in the brazen laver and pay them one-tenth of your earnings each year, you would probably have the clean Gospel taught, and when ministers mix sin and the Gospel together, just follow the Levites' remedy. Elijah killed 450 Je. preachers. Then we might have all the good things which Christ said, and our hearts would be capable of acting free in the execution of God's law. See the calculation on page 97.

A great many people cannot understand why I knew three years previous to our financial clash that it was coming. Many have asked me in dismay how I got it out of the Bible. My dear readers, the Bible teaches the principles which can not change. God says He cannot change. Now if we people have acted in such a way that we have to make government bonds to borrow money from other nations, on sixteen years'

time, and at 4 per cent, we well know that there must be something wrong.

And when we turn to the Ten Commandments we made the calculation on the first one and found that there were two billion seven hundred millions of our cash thrown away every year. Next, see that you shall put more faith in God than in man. We next see that God says that the rust on your money will be a witness against you in judgment.

We then think fast and we easily understand that you pay cash to life insurance companies, and to dip for Teddy bears, molten images of many different kinds that are not worth a cent more than the brazen serpent was worth.

And God plainly showed all of the prophets and people that there was equally as much good in a brass snake as there was in a molten image or dead offering, or faith in the man who had no works.

So we take the actual tenor of the law; we take and calculate the cash that was spent for things that were not of any value to anybody, and add the lost time to it, while those men were preparing nonsense for us, and that is the actual damage in money.

But there is hindered time in partaking of such lust, which also is a great curse to all families who engage in such. And all of that combined only represents the actual mental damage.

We next took the court costs for the previous year, which were reported to be \$865,625, which was not lost, but only changed hands, but those men were losing time and paying expenses, and there were at least three men hindered to every one needed in the case, which, when you calculate it true, you have three times the above damage.

We see at once that those wealthy people cannot afford to let us burn up and spit out upon the ground all of that cash, unless we will sell our lands and homes to pay for it with. See the chapter on wealth, page..... Deut. 27th and 28th chapters, and Job, 22nd chapter.

CHAPTER XXVII.—FINANCE.

Now, as it is impossible for a man and his family to come to a knowledge of *truth* without some training and education, and as wisdom is justified of her people.

Now, it becomes absolutely necessary to take up the question of finance, to prepare the mind to understand why God gave two works of grace and said that if you did not keep the first, neither should you have the second.

Now, you know very well that if you drink up your money and hard earnings, or burn it up in a pipe, or spit it out on the ground, that you will certainly need some other things.

Now if you have nothing to fix for church, how can you hear the Gospel?

And if you have got nothing over, how can you school your children?

And if they do not get any training, how can they be moral; how can they be Godly?

Now, how can they have the spirit of God without that knowledge?

Thus arises, "If ignorance is bliss, it were folly to be wise." Therefore God makes it imperative to lay up something, that we may provide for the poor in time of need.

Look to the forty-seventh chapter of Genesis, and see that God actually makes man to house in property to take care of the servants, for all who waste their means will never be much but servants for those who have caught the fever first from them who lust, will never reach any higher than their lust requires. Gen. 9-25; Josh. 9-23.

Now Moses was blessed with a sufficient amount of property to drive up several thousand dollars' worth.

And Abraham had several thousand dollars' worth when he and Lot divided lands.

The Bible teaches how to obtain wealth. Prov. 10-4, 18-18, 3-16; Ps. 112-3; Josh. 22-8.

Now turn to the forty-seventh chapter and twelfth verse of Genesis and we see that God revealed to Joseph how to treat all mankind and glorify God, and thereby gain great wealth for God's sake.

First, when you find that you have been sold to any unrighteousness, be very God-serving until you find out all about the ways or the customs of those who follow that trait.

Be first worthy of the utmost confidence of all who are at the head of the (financial) government.

Then, be always ready to render any assistance necessary to prove your worthiness.

There are always good men in every country, who need good trusty foremen to oversee the finance, and no one is competent to plan for business unless they have first served the trade.

To thoroughly economize and arrange its functions.

Now, after watching where all of the unnecessary waste goes, you can know exactly where to gather the golden sheaves.

Now, in the twelfth verse we see that Joseph's love was worthy to be noted. He obtained a home for his father and brothers and cousins, etc.

Now, the Spirit of God directed his observation to one forever unchangeable fact, that is, that the very ones who would not build shelter and take care of God's blessings would be the very ones who would sell all of their cash for the first year's lust.

And the spirit also directed him to at all times place a price upon his goods, to buy out every horse and

cow, and everything else, and that they even sell their homes for such, and that at last they would even make slaves of themselves, rather than put their faith in God and live as God required.

'Tis a never-failing fact that men who will not honor Godly living, will follow after the things of the flesh until the very last cent is gone, and make slaves of themselves and their children. Ps. 14-53.

Then, this is the only correct solution, i. e., locate in their midst, be Godly and honest, notice their defects and keep a good supply of their lust, and they are just as sure to sell their wealth to you as they are to follow two masters.

And as God is not in lust, it is bound to be Satan, for we have but two masters, or rulers, and those who do not follow one, follow the other.

Now, some think that because such things keep them quiet that it is good for them. If that were so, it would be good for a man to keep asleep.

It is the man with an active brain and body who is capable of pleasing God.

He wants a man to follow that active spirit which keeps him ever ready on the spur of the moment to act upon all reasonable questions.

If you want to gain wealth, just get acquainted with the God of love, and put your faith in Him, knowing

that if you keep His commands you will live temperate in all things.

And as temperance is a body builder, you will not need any doctor's visits, for when you get sick of any disease, remove the cause of action and let organism replace the natural needs for the support of the vital system.

Did you know that those who spit off the saliva from the mouth are spitting off the active vitality of God's temple?

"You shall not pollute the temple of God." See that all things (meaning men, women and children) shall be made after the pattern. Ex. 25:1-9.

Then we should imitate the pattern of Jesus Christ in every path of life.

(Romans 3-14). Then we should imitate Christ. Now if you will go to the reservation for reprobates (Isa. 10-7, 2nd Pet. 2-4, 3-7). Reserve for the fire; Num. 18-9, Judges 6-13. Any large city like Houston, Dallas, Chicago, Atlanta, and just watch the maniacs who were once good people, who began one or two smokes, chews, or dips each day, and drifted lower and lower each day; some seem to fall at once, and others kept it up for years. But they all fell to shame and poverty and disrepute too bad to even look upon, and so low that we should be humiliated for our sons to even look at for a moment. But I feel that it will act in the place of the brass snake upon the pole to warn

my children that one dip, one chew, one drink, will grow to be a full-grown maniac in quite a short time, for all who go in mixed crowds fell lusting, and all who go so low as to try to kill their best friend have already lost that refinement, and another thought, there is but a few who practice any of these opiates of lust that do not curse at times. When disappointments arise from the fact that the habit is the quietus for the mind and cannot dwell in the love of God. Psa. 62-4, Deut. 11-26. And as God is always absent when the mind is on lust then Satan's service is the first one called upon when disappointments are present. Therefore, the Apostles and the prophets say their feet are swift to shed blood, whose mouth is near unto cursing. That was the same in the days of David, and Isaiah, and Paul, and James and in this day, or else God would be changeable. All the wicked shall go away into everlasting punishment, i. e., God is in the generation of the righteous. God knows how to deliver the righteous out of temptation (keep them away). Praise God. Do you belong to that band? Bound to the right things with all your heart. If you are you can rejoice for God pledges Himself to His loved ones. God loves all who love Him. His righteous ones, he will never forsake.

If I wished to gain an angel, I would feed her fair daughter with the most wholesome cereals and the wild honey of the forest.

If I could express the fullness of my heart to the wayward souls of earth, I would raise my voice to a mellow key, and with the windows of my soul let the light shine in their faces; that would speak louder than words;

And with a mellow, penetrating approach I would let the index of my heart penetrate the very depths of the innocence of their souls.

And as my heart caught the waves of the most reciprocal favor, I would calmly feed them of the dews of Heaven,

And be quiet as a lamb, and only seek to be kinder to the wayward, for God's sake,

The tender cares of a loving heart will tame the wildest beast, but God only can quiet a disloyal tongue.

The smooth, mellow notes of the songs of man will tame and subdue many dark hours of a wearied life.

Now, the most elevating word which man can speak, which elevates mankind above all gloom, and to the superb, ruling plains of life, to lead man to a perfect throne of grace, is LOVE.

The tender buds of perfect love,
When warm and tender care conveyed,
Will richly grow, and bud and bloom,
And richly yield a sweet perfume.

My soul it is the tree of life
And faith it giveth food
And hopes for good and perfectness
Supplies abundant charity that worketh every
good.

My soul sets all the landmarks height
To make a home that's sweet.
A contrite heart supplies the sap
To make it yes complete.

CHAPTER XXVIII.—LOVE.

When we undertake to explain the great love of God, we must first be filled with it.

Now it is not every one that can say the word, Love, that knows the meaning of it.

In the beginning, God was love, He is love now, and will be in the land of eternity.

We see clearly that when God made this beautiful world of ours, love reigned supremely in the Garden of Eden till sin came.

And when the fall of man came, that was to show us that we could separate ourselves from this great love if we preferred to.

The God who made all things is love, with an unchangeable love. To prove this, we can go all through

the blessed word of God. They lived and rejoiced in the sunlight of His great love.

Jesus says, "If ye love me, ye will keep my commandments," and keeping the commandments of the meek and lowly Nazarene means that we have kept that divine love.

If we have a God-given love we ought to want the three worlds to know it. First, we ought to want Heaven to know it; second, we ought to want Hell to know it; third, we ought to want this great world to know that the great love of God shines around us daily and hourly.

And if we in the midst of love are filled with the same, why can't we be like Christ, and love our Father's work?

Jesus said, Love thy neighbor as thyself. How few can say that in this day and time and tell the truth.

When we can love those that misuse us, and pray for those who spread nets for us, we are walking in the straight and narrow path.

When we say we are filled with the love of God, it means that we love just what God loves, and that we will put forth every effort to spread this love.

By faithful prayer we can daily live in our Savior's love.

The idea is, why will men and women, when they have once tasted of the love of God, want to change?

Yes, I say change, for it is the people who change, and not God. Then, if we change, how can we expect this great chain of love to ever reach the ends of the earth?

God wants the men and women who love Him strong enough to go through the fiery furnace or in the lion's den.

If we expect to get home to Heaven, we must first learn in this life to love things pertaining to the kingdom of God.

Now, God is our loving Heavenly Father. He was wise and good enough to create this world and everything in it.

He, in His divine wisdom and mercy, is certainly able to teach us love, and watch over us during the few short years that are passing swifter than the weaver's shuttle.

Yes, I say, let God graft you in the vine, and you be content to be a branch.

Some people in this life think because Jesus said He loved them, that they ought to have an easier time than Jesus Himself.

Men and women are not turning this old world, and on the glorious resurrection morning they will find it out.

That never-closing eye from the courts of eternal glory, that sees and knows the hearts of all knows who it is that loves Him.

“By their fruits ye shall know them.”

We must first love a thing before we can do it.

For illustration, we take the mother and her darling babe. In the great and trying hours of sorrow and trouble, she still loves her babe.

All may turn from her and her earthly treasure, but she will stand by him, or her, all through the chilling blasts of life.

As long as the child loves mother and respects her, the mother will stand by her child.

So it is with the God of love. He will bear long with us and give us every chance to become fully acquainted with His ways.

God is a reasonable God, and He gives men and women a chance to find Him out.

One beautiful thing about the love of God is, it will bear the record of itself.

Things will be accomplished through the great love of God when all earthly power will fail. It has been proved time after time.

How many of us stop to think of the great love God had for His people when He gave his only be-

gotten Son to be nailed to the rugged cross for our sins.

Is that enough for us to want to pray for our eyes to be spiritually opened wider and wider each day?

Oh, if we could say, I will be to Jesus what He has been to me. Or say, I will love Jesus as He loves me.

“God so loved the world that He gave His only begotten Son.” God so loved us that He wanted us separated from the evil of this world.

He so loved us that Jesus has gone ahead to prepare mansions for those who love Him.

It seems that every creature would want to be with God in this world and in the world to come.

Even animals love those who are kind to them. And man gets lower than animals, for he knows the Father of Love is kind and good to prepare the many sweet blessings in this life and in the world to come.

Dear, dying sinners, plunge your weary souls beneath this fountain of love that is freely flowing for you, and come out a new creature in Christ.

And through the great Savior’s love, which has been planted in you, lead lost souls on to the great love which brought you safely through.

If this Godly love can change you, why not strive to get some one else changed?

If you find you cannot live without this love of God within, can your friend?

We are all flesh quickened by the Spirit of God, and the spirit of love is the right spirit every one must have to ever get home to Heaven.

Love is the golden chain from earth to Heaven.

How to create love is to be pure. Love is pure. And we will take for an illustration, the Songs of Solomon.

If we read carefully, we find no spot or blemish concerning this wonderful portion of Holy Scripture.

First, the Church as a whole represents Christ, and God says it must be pure. Then if the holy Church of God is pure love, why shouldn't it have a great power to draw the poor, trembling sinner to its sheltering tower.

Then, men and women as individuals should be so filled with the love of God that people coming in contact with them could tell that what they possessed was not in the hearts of all.

If we have a God-given love, we can have such a wonderful power. People will want to be like us. For the apostle Paul says, I can do all things through Christ.

If we have flowing from our hearts rivers of love, it will surely catch as we come in contact with others.

As we continue in one faithful life to God, ever ready at His command, never faltering, no matter how strong the battle may be, but say He is Right and He is Love, and with this assurance we can never fail.

If our faithfulness, purity and sincerity can cause God to love us, why won't others love us as God does?

CHAPTER XXIX.—LOVE IN THE CLIFFS.

Now, that we may gather a faint idea of God's love, we will use Solomon's paragraph, "Oh, my dove, that art in the cliffs of the rocks, in the secret places of the straits, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

In the second chapter of Deut. you will see that if you see your neighbor's ox or beast going astray, you will restore it back to that neighbor, and if you do not know whose it is, that you will take care of it till you find out whose it is, and then restore it.

Now, that is perfectly plain. Your neighbor's child is as near to the man as a beast.

We all know full well that the greater the prize, the greater the appreciation for its restoration.

Now listen, if I were to find you in your house sick or with many cares to look after, and you had always given me water and bread for my family and myself,

and I should agree to bring back your lost child to your home and you will send me after him, anxiously awaiting our return, you knowing that I had found him, and hide him out in a hovel or saloon, and when I come home fail to get him whole—had cut off one hand or one leg, or had blinded his eyes—what would you say?

Would you pay me for such work as that? And then me come up with a falsehood and tell you that you did not pay me enough for the trouble;

I say would you let me live in your house any longer, with the balance of your little children, and risk me leading them down in some dark corner and maiming them too—leading your little loved ones off into endless sorrow?

No way to get their eyes back—*blind*—lost by your carelessness.

No wonder that God reserves such people in chains of darkness forever, so they cannot mislead the good people of earth.

No, God will have you bring every sheaf up to judgment, soul and body forever.

Or you shall be forever cut off. The soul must be a whole one.

When you go into the presence of God and the holy angels, and blush in their presence, you will cry out for the mountains to fall on you.

Now, if we are so full of crime that we cannot testify for Christ Jesus here in the presence of our common people, that is an evidence that we cannot face the good morals of this life, and we know our own guilt.

Then God says, "If your own hearts condemn you, how much greater is God than your heart?"

Then what? Do you want to be forever lost?

Then let us think a clear, deep thought of cold common sense.

What is meant by, Cultivate a perfect heart in all things?

Let us look one more time at another place. We want our soul to not be maimed in the presence of God.

Now, forgiveness of transgressions is the remedy for this heart. First, remember that a perfect heart from guilt may have a forlorn eye, but it has the index of innocence.

Now, when God sees fit to chastise you by the hand of a wicked man, just forgive the man and let God have the glory, and keep your own soul free.

For how sad you are, how miserable do you feel, when you meet people whom you hate! The more hates you have in a day, the worse you feel at night, and for several days.

Then your physical mind is not competent to make proper progress in this life, and you have only the more things to feel bad over.

Hence the more sorrows that we entertain, the further away from temporal success it throws us, and that sets eternal life still more difficult for us to obtain.

Then what is it worth to me for me to cure myself by hating some other defect or failure God hath a use for to blaze out a path for one of His people, to use for a stepping stone to something higher.

Now let us consider for a few moments the light side of life. How happy we feel when we meet people all day long whom we love! Their very footsteps, their voices and conversations are sweet.

Now, if the balance of life was this pleasant, it would be a perfect life; one day of this kind is worth more than ten thousand miserable days are worth, ten thousand less than one miserable day.

Then if this is correct, which it is bound to be, why not forgive every mean man upon the spur of the moment, and let the laws of the country execute judgment, and retain your own integrity, and make a good living, and retain a perfect heart of grace.

This is retaining your soul and living holy, and no other life is worth living at all.

Now look to 2nd Chronicles, twentieth chapter, and we see that when Judah and all of the inhabitants of

Jerusalem bowed their heads to God in *holiness*, that God fought their battles for them, and they did not do anything but obey God and sing hymns of holiness to the Lord, and sang the beauty of holiness.

And the whole country turned against themselves, and destroyed every one that was against the righteousness of God. 2nd Chron. 20:21.

And he walked in the ways of his father, in righteousness in the sight of the Lord. 2nd Chron. 20:5, And said unto them, Hear ye me, Levites, sanctify yourselves and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.

Read all of the chapter and see that holiness, 726 years before Christ anyway, glorified God.

And it glorified Him in Jael and Deborah and Barek.

The whole force is produced by allowing the whole mind, heart and soul to be combined in one force of actions, and then the Spirit of God hath co-operation, coupled with His power, which produces effect.

And God will never forsake them that abideth in His love.

That was the case from the earliest history of God's people, and we have herein provided a short summary of the repeated facts, showing the date of each leading feature, and showing that God always prepared

some who would sanctify to His will, and that all who did were the force of action.

Sometimes they were contemporary with others, and sometimes they stood alone, with only the God of Jacob to propel the battle, although they always did according to that never-failing principle that we first set out to show.

The power of God is unto (into) salvation to all them that do His commands (right) of a free choice. See Lev. 11:21-23. He shall eat the bread of God, holy and most holy, but if he has blemishes or spots, or maimed in any way, he shall not stand before the people, but shall be returned to the camp (i. e., if he has any doubts, or no faith in God, or not enough to show by his daily conduct.)

CHAPTER XXX.—CONTINUAL FAITH.

Now, we will take faith for the purpose of explaining God's crimson line from one side of the world to the other, or from everlasting to everlasting, to show to all men that we ought to cultivate more faith.

That plumb line that Joel saw, the same ladder that Jacob used to mount higher, which even gave him foothold to perfect that perfect understanding which all men should be in full possession of.

First take Noah, and see that he was so full of faith, believing the Spirit dictated him what to do, that

he continued to make a living for his family and toiled for means to build the ark, and the people, the best friends he had, would come to him and persuade him that he was beside himself.

And that God would never send any rain, for they had never seen any rain fall from the skies, and it did not look reasonable.

But he continued to labor in faith, and God blessed him so much he made a very large water-tight house in which to baptize his family. 1st. Pet. 3:21.

In like figure doth baptism now save you. And there were many who died and passed away, but Noath's faith caused him to continue to consecrate himself and sanctified his spirit to commune with God.

Which gave him faith to spend all of his labor for God's sake for one hundred and twenty years.

Who of you can have faith enough in God to even hold out faithful long enough to pass the first plug of tobacco, or barroom, to go on to church and spend fifty cents for the Gospel of Jesus Christ?

Or to pay the preacher's way to the next town, or church, for God's sake?

How many of you today will have faith enough in God to sacrifice one week's labor to build up the cause of Christ?

What is the matter? Is it because God has changed, or is it because the preachers are all rich?

What is the reason then? It is because your own heart condemns you. You know you have forsaken God in all His ways, and your spirit and Satan both are against the cultivation of a perfect heart for God's sake.

Why, you have not got as much faith in God as you have in your neighbor.

If your neighbor was to tell you that your cow or your calf was down sick, you would go and doctor that beast any Sunday, and maybe you would in the week day.

But you know that God tells you every day that your child is going astray, and will not only die but go to hell forever,

And you will not even go to Sabbath school with your children, for fear that one of the devil's best friends will laugh at you for being a hypocrite.

Have you got any faith in God? No, not much. Why are you afraid of one of the devil's best friends? You are not of course much afraid of him, but you know that he may watch you a little closer if you ever get over the hill of Gerizim. (Holiness).

But I tell you I have got enough faith in God to stand on Gerizim and let all of Ebal watch God's people. (Cursing).

The closer God's people are watched the better God likes it. People watch you just as close as possible.

God says that it always takes the fine artificers of gold and silver to know how to make the ark of God, and the golden vessels, but the righteous know how to keep them filled with the holy bread.

But the people who are full of faith can feast on the overflowing pots of manna.

But we cannot get into the holiest after we walk out wilfully.

CHAPTER XXXI.—ANOTHER ONE FROM GERIZIM WHO HAS FAITH.

Timothy tells us in Heb. 11:1 that "Faith is the substance of things hoped for, the evidence of things not seen." Now, we plainly see that faith is a spiritual guide.

We can't see faith, but we can see the fruits of faith.

Because in this same chapter we find that the grand old prophets of God received divine blessing through their faithfulness.

Adam would no doubt have given up after his fall if it had not been for the faith he had in God.

The reason people have faith is because God is all power in Heaven and earth.

Then knowing all this, we believe through faith we can reach His promises.

Noah proved it by his long continued work on the ark. Long suffering, patience, not murmuring at the will of God, is faith.

You show by being led by the Spirit that you are partly faith, and that you believe in what God hath said.

The reason men and women fail in this life, is lack of faith. If they had faith in God, they would ask for the baptism of the Holy Ghost, but without faith they will never reach the blessings of our father Abraham.

Men and women in 1910 won't read God's word because they have failed to have faith. They believe that it is not true, and therefore they fail to read it.

Job was a wonderful character indeed. He says: "Though He slay me, yet I will trust Him."

You see this character in Job brings out another feature in faith.

Job was unselfish.

He was not thinking of his old body; he was filled with faith; he knew that God had his soul, and that is what our beloved people of today want to know, so they can spread this glorious Gospel of ours.

Have we faith enough to believe that if we put ourselves in the hands of God, He will sojourn with us in the land of promise?

God help us to lead men and women in the narrow path of faith.

We in temporal things would never accomplish anything in this life without faith.

God help the erring children. We pray for faith that will carry them through this world and the one to come.

Now comes the great dividing line.

There are two sides to this.

We have already shown the right side.

God is the great dividing line and the right side.

On the other side we see that men and women have faith in the devil, without any promise.

We have clearly seen that God rewarded the faithful, as He had promised, and the devil has made no promises.

But all the same he will surprise his friends with a lake of fire and brimstone.

Men women, boys and girls, have faith no longer in things that will perish with the old body.

There is pleasure in sin for awhile to some, but it fades away, and the devil has no sweet place prepared for your weary soul.

But on the other hand, if your old body suffers for Jesus in this life, he has a sweet haven of rest.

Oh, that men and women would turn God's mirror upon themselves and see where they stand.

People have proved that they have faith in the devil, for they stand up for all of his works, and at any moment rush to arms for him.

When I have faith in the devil, it will be when God turns things over to him, and you see that is impossible.

So it is impossible for the children of God to have faith in the devil.

Men and women practice what they believe, so if you want people to know you are out and out for God, practice having faith in what He has said, for God cannot lie.

BELIEVE.

(Psa. 78-22, No. 14-11). Every man will act daily upon what he really believes (Acts 13-39, Romans 1-16, Rev. 3-10). We know that when you believe a fire will burn your flesh, you will make every effort to keep out of that fire; and when you believe that a blade or a saw will cut your foot off, you will certainly keep out of the way of it. Just so with your daily conduct. If you believe that God is all power and know and love all good, and condemn all mean things, you will certainly not act mean. If you believe you have a soul you certainly will not allow your monetary pleasures and desires to create the flames of hell to burn that soul forever. When God tells you that your own free

will hath preeminence and that you may choose all good and you and your seed will have everlasting life, or you may go the evil way and be forever lost in the furnace or lake of fire, God has forewarned us and we can take and act according to our belief (1st. Sam. 2-9). If we believe that God hath the truth and is the truth, we will seek for that joy. If we believe that God hath lied we will continue in sin (death). If we believe that the time to repent is with God (today) that is the very day you know the difference of good and evil, you will certainly seek repentance at once. If you do not believe it, you will postpone it till you do believe it. If your preacher believes that God lies, he will follow the practice of sins and teach the people so—but we—who believe God is truth will keep this law, and love Him, and love His good law, and will not try to dodge any of it. We are happy to accept every word of it for God has given all to His own so that every one may shun every evil thing in this life and rejoice in His mercy, and wisdom, and those who take pleasure in sin are on the other side. Matt. 15-9, Mark 7-6, Isa., Psa., Proverbs.

THE CONSECRATED LOVE OF GOD.

It sanctifies the soul

The Holy Ghost alights the path
And gives the will of man control.

That charity, that bond of love
The Spirit sure to find
It searches out the deepest things
Of God, and evil minds.

The Holy Ghost, it is alive
The Holy Spirit, it is the same—
It leads the man of God along—
But not the man of fame.

This is what it did for Mose,
The same for Sam and Christ.
It shows the way to live on earth
To have eternal life.

At Pentecost the Spirit came,
The Holy Spirit and Ghost
And gave the tongues the meaning same
And led that mighty host.

The Holy Ghost of danger warns
And keeps the mind content
It feeds the man when food is far
And keeps us onward bent.

It cheers the heart when foes arise
And keeps us meek and brave;
It shines the light of Paradise
And try to sinners save.

The Holy Ghost was always dead
To all who could not keep
The laws of God, the bride he wed,
And feel that Christ is meek.

I praise my God, the Ghost, the Power,
My daily prayer I seek,
To dwell with me each day and hour,
With me, yes, every week.

The Spirit of God searcheth out all things.

Then we who have His spirit and walk in it will
certainly execute all things to the most noble cause.

In the beginning, when men could not read or write,
it took a long time to make much progress.

But people who walked in the Spirit and consecrated their minds to God were all lively stones for God, and set a light for us to follow, as Enoch, Elijah, Samuel and Elisha, whose grave would raise the dead, when the dead were buried in it.

And this Spirit led on and upward.

And the people got to where they knew how to control steam and make locomotives, and then to control electricity, one of God's greatest forces.

And higher and higher, till we now can collect the voice of man and retain it for centuries, and after they

have been dead for a thousand years, actually hear their voices as natural as when they spoke it.

This is proof that everything is in the present with God, from everlasting to everlasting.

Some may say, This is knowledge. And so it is, but that had to be obtained and handed down from one generation to the other till we can do many more wonderful things than this.

HOW TO READ THE BIBLE TO CORRECTLY UNDERSTAND IT.

First, get a clear conception of an unchangeable law. God cannot change. Too, that there cannot exist but two elements—that is, right on one side and wrong on the other. Draw a line:

RIGHT	WRONG
LOVE	HATE
TRUTH	LIE
CHANGEABLE	UNCHANGEABLE
HOLY	UNHOLY

Then take up your Bible and read each chapter (perfectly passive), knowing at all times that what God directed His prophets to tell and show was perfect truth, to show the light to all people; taking the dates of each transpiring event, to show how often God sent His servants to teach that His law did not vary,

and that all who followed like habits come to a like destination.

And showing that the ignorant and the wise were also subject to a like fate.

Showing that men's ruling did not affect God's law any at all, but the wise would understand the cause of his misery, and the ignorant would have the same misery without knowing so well the whole cause.

When you read the Bible, mark every verse which seems very plain with a slur, and all which seems to cross, with a reverse mark.

And read each consecutive book of the Old Bible, each in its order, not skipping any at all.

Leave off the New Testament till you read the Old Bible through twice, and you will clearly understand the New and Old when you read the New Testament.

Remembering that at all times, in every country, it took different expressions to convey the very same idea, and as the people would advance in language, they could also convey the tenor of the law—Love, Light and Truth, and unchangeable holiness, i. e., charity, the bond of perfectness.

ROB GOD. Mal. 3:8; 2nd Cor. 11:8.

I.

I have a world with a million stars that's fine and fair.
 There's a radiant mind in man everywhere.
 They do fall in sin and lust; rob me, yes, and cheat
 the just;
 Turn my blessings into curses; shut their eyes, not
 in prayer.

II.

I have a home for all of them, I have made,
 When your Master calls for them, they will fade.
 They forget my law is just; rob me, yes, and cheat
 the just.
 I'll turn their sinning into blood; thou shalt have no
 other God. Praise for aye.

III.

I have a glory in *the man*, just and fair,
 When my Spirit in the land, is fed in prayer,
 They shall pray to me each day, do the law and noth-
 ing worse.
 To the lamb go every day feed the lamb, in all I say,
 every day.

IV.

I am coming to thy fold; meet me there;
My deeds shall be as perfect gold; keep my prayer.
I shall never rob my God; I will work with Moses'
rod;
Turn my sinning into good; meet me, brother, meet
me there. Praise the Lord.

V.

Meet me with the rod so straight, that rod so firm and
so great.
'Twill rend the rocks and stop the waves; 'twill turn
the wicked into sheaves.
With every stroke divide the stream, to let the low run
lowering,
And keep yourselves upon the waves of crystal streams
a-flowing.

VI.

Aye, when the crystal floods of love o'erflows my
heart with anguish,
I'll only have to raise above, and seize all those that's
famished.
And when we've saved the heaping sheaves, angels
will praise the Lord and sing.
The sweetest zephyrs then we will have, and rise on
holy angel wings.
Meet me, sister, meet me there.

CHAPTER XXXII.—THE LEAST MAN THAT CAN
ENTER HEAVEN.

In Matt. 5:19 Christ says that the least man who can reach Heaven is the preacher who teaches other men to sin (that is, can't keep from it).

Now, some of you men may think strange of that, but it is exactly according to the very tenor of that law of unanimity of that principle which cannot change at all.

That principle is the full measure of free choice, which was the measure of every man's accountability to God. Section 7, page 19.

That comes under the law which says that you shall certainly take your neighbor's ox back to him.

It is also in direct accordance with all deceivers having their part in the lake of fire. It is in accordance with that passage which says: "Cursed is the man who moves his neighbor's landmark." Deut. 27; Matt. 21:31.

It also agrees with "He who setteth a snare shall get caught therein."

And also agrees with 2nd Pet., chapter 2, of beguiling unstable souls, cursed children, cursed children, and the only thing in this mild assertion that places it any above those in the dark pits of hell, is that it comes under the axiom of the honest confession being good for the soul,

Which gives a man a chance to blaze out another road, and not be forced to jump into the preacher's pits.

There is no difference in the principle of the tenor of the law between bringing a snake into the bosom of one of your family, and teaching them to go off into the sinful habits of life. Ez. 17-18-21.

And God says you shall certainly bring them back or never get out of prison.

A good beast for the one you destroy, and you shall take the dead ones with you, that you took off.

Oh, my God! for mercy's sake, how many men have heard some preachers teach that you must sin every day? May God open your eyes is my prayer.

(2) That hot prison is the one he speaks of.

Now look to Gen., Num., Lev., and see that to gather or cook too much on the Sabbath day was a violation of the law, even to the death of the one who cooked the meal on the holy day.

Why? Because God had given them a secret Urim and Thummim in their hearts to know how to separate themselves from those wicked people, who could not tell the difference between holy and unholy life.

So that they could all divide the waves of sorrow before it was too late.

And all who are taught so today are thankful for it, and those who are not may get thirsty for the knowledge, for it showeth that on idle days the wicked will go where the diligent have faithfully prepared good things, and lust at the table, and follow for the loaves and fishes.

Which is a direct dividing line, showing what Christ repeats 2,000 years later, for God said, "All who go in mixed multitudes *fall*."

Jas. 1:15, and Rom. 6:21, and do all of the day singing holiness to God is the rod to use, and if it does not kill them they will leave the company; it will divide the waves and you do not have to insult them, but the love of God ruins their wicked spirit or drives it out.

THIS REPRESENTS THE FEELING OF THE AUTHOR.

I.

Oh, the joys, the perfect pleasures, to the soul that
walketh right;

No more envy nor silly treasures, to them that's in
the light.

Christ the Savior's loving favors keep the pathway
shining bright

Till we meet the holy angels, who for each prepares
his flight.

II.

Oh, the pleasures of the righteous! Christ will always
give us light.

No more sorrows, all rejoicing, in the land of perfect bliss;

Christ, the Savior, whispers favors to His own who
walk aright,

Till we meet the holy angels, who are rejoicing
over this.

III.

Understanding far more precious than all the coral,
gold or gems.

The wisdom that is in the heart will guide the foot-
steps and the hand,

And all who seek for perfect love will quit his sins and
join this band.

Faith is super, lover is power, and charity is the perfect
band,

And wisdom feareth to do evil, and understanding
saves the land.

This should give every thinking man and woman
an idea of where the cultivated thoughts will end—
whether for good or evil.

SWEEP AND HUNT—WHERE IS THY SOUL?

I.

Oh, when I think of all Thy ways,
And count and solve Thy powers untold;
When wicked men their law delay,
And Thou in search, to save their soul.

II.

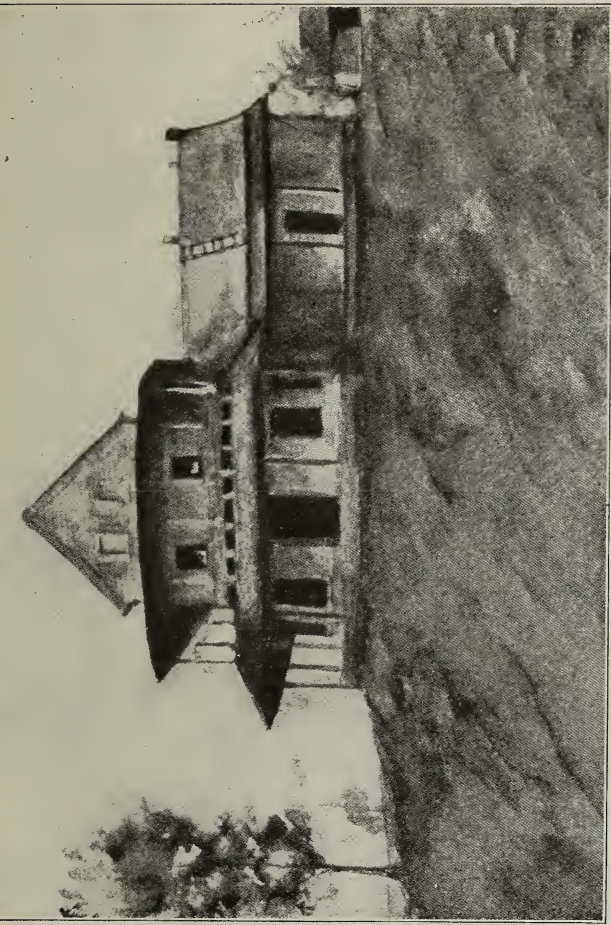
A million worlds as large as this
Suspended by Thy righteous hand;
The holy laws, for perfect bliss,
To gratify the wants of man.

III.

Ah, foolish lust, in all who stay,
Forever seeking for earthly goal,
Sinful lusting every day,
Continual sinking. Where is thy soul?

IV.

The angel swept and hunted fast;
She turned each rug and swept it clean—
Thy soul is lost in sinful trash.
Perhaps thy soul could not be seen.



WINFREY'S FAILURE.

This photograph shows the west view next to the fish pond, like you were standing in a canoe. This view is exactly like the east view except the fan in the east gable. This shows an unfinished house, and it revealed a divided house by hidden crime, and a landmark moved caused this little symptom to manifest an awful sorrowful fate, which revealed the very tenor of God's law, and shows what lust and crime will cause the brain to willingly do to all who follow after such.

V.

Oh, man, do think of all thy ways,
And count your sins; God will unfold
Your wickedness, God will portray,
At that awful judgment day;
And then too late to save thy soul.
—(Pleading Entreaty,—L. S. Winfrey.)

Cursed be that setteth light by his father. And the people shall say Amen. Deut. 27-16.

Therefore we have taken this house or inheritance to improve upon. Every man is required to look to the higher plains of purity than those gone before.

SEVEN CHURCHES MULTIPLIED.

I.

There is a house that I must build, a temple fine and grand.
It shall be erect, and filled with gems that will save this land.
And it must all be lined with truth as fine as perfect gold,
To purify all youth and aged so they will never, never mold.

II.

And it shall have an outward robe, to show that it is
 always clean;
 And it shall have no other God—nor envy, hate nor
 spleen.
 All creeds shall have their perfect love, and none from
 it shall ever rove,
 And keep as doeth the God of Love; thy ways do
 good and others save.

III.

Upon this temple fine and fair, shall build a chapter
 grand and high,
 And place a bell up in the air, to call all churches far
 and nigh.
 Too long, do come today and see, just what the Lord
 has done for me.
 Do come and take this Gospel feast, and eat as one—be
 Jesus' guest.

IV.

The temple shall be fine and grand, and lit up by the
 acts of man.
 It shall be always full of light; the work of man shall
 make it bright.
 The house shall stand upon the stone, of truth and
 right, it shall be known.

V.

And all who enter in that house, and truly feel that
perfect love,
Will never want beguile her mouth, and have a home
in Heaven above.
This chapter a thousand names; perfect your love,
unite the same;
'Tis written in the temple; make my heart and lips
His perfect love proclaim.

VI

I am going, yes, am going, to that land that loveth all.
For I know that God is coming, not respecting great
or small.
He hath said that salvation's given freely to the ones
that ever call.

VII.

I am ready, Lord, am thirsty, for the food that maketh
whole;
Come, dear Lord, reach down and take me; take all
my ways, and keep my soul;
For I know my home is ready, decked with gems and
lined with gold.
(Elated love, mellow.)

This represents how creeds will try to mislead members (move landmarks) off, and the ignorance of the

careless people will allow lethargy to disband the love for each other. Cursed is the man who moves his neighbor's landmarks.

HOLD YOUR BANNER HIGH.

(Be ye as wise as serpents and harmless as doves.)

This life is a garden; the Lord let us use

To garnish and keep it so clean.

My toils I entered to clean as I choose,

And as nice as ever was seen.

God gave me some babies to learn of His love
(church).

His laws they must evermore do.

They might live comely, and evermore holy,

In spirit be evermore true.

Their neighbors objected, their mothers neglected;

The laws to fulfill was a task (other churches).

They secretly tell them, and shamefully indulge
them

In all kinds of lust of the flesh.

Ah, mothers, raise your banners high (churches),

And wave it bravely into the skies.

There's nothing so grand as a perfect man,

And keeping God's holy commands.

When you let the banner so low,

'Tis then Satan will always know

Just how to sway thee in the land.

Chorus—

I will raise my banner high,
Let me live or let me die.
'Till the Lord of Lords do call me
To that home up in the skies.

CHAPTER XXXIII.—RESURRECTION.

We must know what resurrection means before we can understand it. It means to rise, to come forth, to get higher, etc.

If we can have a temporal resurrection, why not have a spiritual one?

Rise above all deceit, all bad habits—in fact, sin of all kinds. If men and women can rise above telling lies, covetousness, murder, idolatry, then they can have an idea of the resurrection.

To rise with Christ means to live with Him, walk with Him, and do His commandments.

Then, after this life, comes the resurrection that you want to be ready for.

Oh, think of the glorious resurrection morn, when the dead in Christ shall rise!

To think we shall see Abraham and Isaac, Moses, Job and many more.

When we think of the sweet bye and bye, where

multiplied thousands will be resurrected, it is enough to make us want part in the resurrection of Christ.

When the trumpet of God shall sound, many tombs shall burst, the long parted friends will gather on the golden shore of eternity and praise God from whom all blessings flow.

But dear dying sinner won't you get ready for this wonderful rise?

We represent the golden grain, not impure grain. When grain is sound, it rises from the earth and brings forth fruit, and so when we sleep that peaceful slumber, and rise, we will be numbered with the golden sheaves.

Otherwise we will have no part with Christ. God has many wonderful things awaiting His chosen ones.

Come, drink of the living waters and rise at the last day with the redeemed of earth, in the final and glorious resurrection which shall be bliss forever and ever.

Who of us believe in God and have faith enough to follow the commandments, to trust Him in all things, to reach that second resurrection.

We first set out with this little key of understanding to make it plain to every child that there is a first and a second blessing or favor of the God of Love for every one who worshiped the true and living God and place their faith in Christ. (1st and 2nd resurrection.)

Now comes the last but not the least declaration to establish the fact that God hath two blessings for each Christian on earth, and that is a token that we also have a most glorious resurrection in that bright beyond, in the realms of endless glory, where the angels sing forever.

How many of us believe that God has Enoch to teach the glorious resurrection, and but few believed it, until they saw him rise in the presence of many people.

And for awhile many people longed to see the day when they would like to rise like he did.

Now we see the people falling back and losing faith again, until after a while Noah went and prepared to save the people, to show them that they could be resurrected by God's own power.

And so the righteous in perfect faith entered the ark, and were resurrected temporarily, and all of His people got the second blessing, and were rulers over many things.

And the Bible shows very clearly that all of His people who were righteous were saved.

Now, when Moses was leading a perfect life, the God of Heaven showed him, many times, the angels of the resurrected.

Now, we also have Elijah, who was carried to Heaven in a chariot of fire, to teach all men to be righteous. Ezek. 37:25.

There was Elisha, who taught the resurrection, and he was so full of that Godly spirit of the resurrection that when (2nd Kings 13:21) a man was buried in his grave, the comforting of that holy spirit raised the dead man to his feet, and he lived.

We have the beautiful history of that most wonderful Ezekiel, who spake for God in faith till he was crowded on one occasion where there had been 240 men slain a few years before, and it was in the Valley of Dry Bones, and when they prophesied that they that died in righteousness shall rise, and the dead bones, the flesh come on the bones, and skin come on the flesh, and an east wind came and the dead arose.

And Ezekiel did not have to fight the battle. God fought the battle in the resurrection of the dead.

Now, when Christ came, 574 years after, He knew what that baptism was to represent; that it had been kept up ever since Moses' day (at least I do not remember of ever having seen it before anywhere). But Christ knew that it represented the resurrection of the dead.

And He required it upon Himself. Do you reckon that He thought that He could not get to Heaven without that baptism from John? Of course not.

He knew that He was equal to His father, and could do all things. He knew that He had power over death.

He knew that when He spake forgiveness of sins, that the sun would refuse to shine, and the rocks would crumble, and that all flesh would bow under the fear that would come over them.

Why, then, did He want to go down into that water?

Why, my dear, dying friends, He came here for the purpose of showing to all mankind that the important part of His coming was to get all mankind resurrected to eternal life.

First is to resurrect all lazy, careless and sinful men in regeneration. And then let them really feel the deliverance from wantonness and lust to a free life of perfect liberty;

That is, do not take pleasure in the things of the carnal man.

Why, my dear friends, it is like commencing to improve education. The boy in his a, b, c's feels like he can never obtain an education of any good, but after a hard struggle through the fundamental rules he begins to climb to the scientific studies, which elevates the mind, and he soon gets to where he can see the reasons of the different divisions of the branches of literature.

And after a while the mind hardly gets any subject which it cannot comprehend in a moment.

And when a man gets the second keys of the kingdom, he is like the man who once gets up in finance to where he can live in a fine palace and fare sumptuously every day.

He has no intention of ever going back down to the beggarly elements of sin. He will never entertain the idea for a moment.

Now, Christ was asked the question concerning this important subject by one of His chosen apostles, and got this answer, If you put a grain of corn (wheat) in the ground, it will never grow any more corn if it does not die. St. John, 12:24.

Now, is that plain enough for you? The body dead and planted in the ground, to stay there until the trumpet of God shall sound.

Then it shall come forth before the judgment, and shall fly away to meet the holy angels, where there shall be rejoicing, and each one shall have a palace for all of the loved ones.

Now, as you all know that all temporal things were made for our benefit, that we might get an idea of the vicissitudes and resplendent blessings of that celestial home which was prepared for God's chosen ones in that great beyond;

Now as it is by cultivating one plant of corn to get hundreds of grains from its diligent preparation and cultivation,

And by learning the student the rules of arithmetic, that they comprehend what real calculations can be made by this use, and that these rules can find the actual contents of any known body, and by their proper use that man can tell the actual distance of foreign things, and compute properly and with exactness all visible, physical and geometrical calculations, and they prove to be with exactness;

And yet how strange it is to those who do not know the system by which these rules are obtained!

And yet God teaches us in every day life that this is an actual fact.

Now, let's see if we can take the rules of that one unchangeable and never-failing law of God, that is operated upon a principle that can not change, and see if we can get into that holy and most holy understanding of the law of God.

Now, it seems to me that in our previous work we have all the evidence from all of God's chosen prophets and apostles, and Christ Himself, to establish the fact that God gives us a first and a second resurrection (or blessing) on earth.

And we have the very same evidence, coupled with the revelation of John, that we also have the cultivated fruits of the first and second resurrection in that third Heaven, where the gates are of pearl and the streets are of gold and the cities are exceedingly fair.

Now, my dear Christians, it does my soul good to know that this is really so, and it gives me strength to climb more mountains of sorrow, and to elevate my onward steps to the real place itself, where we can not only eat the honey dews of Heaven, and have eternal rest, but also know all of our friends over there and be with our loved ones, and know as we are known.

How to divide the waves of bad company.

How to train up the little ones to enjoy early rising and diligence in business.

How to select a companion that will not spoil but one house.

How impossible for a divided house to ever agree, for it would make God's eternal law a lie. For He says that He will visit their iniquity to the third or fourth generation, and that He will never forsake the righteous nor his seed. Therefore, the fool and wise can not change His law of light and love; therefore He says, Come out from among them.

And for one end of the house to have the tenderest love and truth in it, and the other end of the (ark) to have deceit and debauch and cold blood in it, how can it mix? God says, from such turn away.

Let the God of the universe rule that house, but look to the dearest ties of flesh and blood. Your own flesh, and coupled with your soul, to be forced to for-

ever fall into such condemnation! My God! too late, after you have gone too far!

The first key represents the key of time. It is the key of a watch, for every man to watch his own clock.

The crimson line is the tree of life. Moses' rod was from Adam to Isaac. The crimson line was tied in a bow knot in the birth of Pharez, Zarah. Gen. 28:15-30. Jacob and Esau.

The ark of the covenant is directly on the line. The line ran through Solomon's temple and must run on till the end of time.

Some of our readers will want to know about baptism. Christ made that very clear when He said, "Go and accept the gift that Moses offered for a cleansing," and when you look you will find in Genesis that if they were not healed by one dip, the priest would send them back and have them dipped again, and if they were not healed at seven dippings, they should be left out of the camp. 2 Macca. 1, 2:31; 1 Ki. 18: 31-40.

And that clearly shows that if you did not understand how to quit your sins at one effort, continue to improve till you do get right.

That also is in accordance with encompassing the walls of Jerusalem seven times, and also Elijah sending his servant the seventh time to report about the rain.

But one drop of pure blood will make a crimson line; that will make you remember that it took the pure blood from birth to keep you pure in this life long.

David's wives. David was in the place of God there, and the law of the country justified that. And that was God's opportunity to show all mankind till the end of the world that man might love one woman as well as another, but nothing but Godly love reciprocated could possibly produce Godly offspring.

All of the wealth or splendor, with no love, could not possibly generate anything but a mixture which can never be in the image of God.

Solomon's wisdom and refinement and splendor could not obtain anything equal to his father nor his grandfather in tone and glorifying God.

Now they had the same God, and the same protection, and the support of all the people, but their success was not the same.

But it took that to show that God's law can never change; that a virgin's heart in consecration to God, resigned to her own companion, is the only thing which can be raised in honor to glorify the God of the Heaven.

That is, to have an intention to follow after any crime whatever is the curse which dooms the soul of the child, and the only way under Heaven to cure the

child of that sin, no odds what it may be, is to commence its improvement at eight days of age.

Abraham showed us that it must have the same baptism until the end of life. (Joshua.)

Now, the tenor of this law was even written far beyond Abraham's days, for concerning this point God says: Cursed is the man who does not conform to all of these laws. And all of the congregations shall say, Amen!

What does it take to be repentant for a thing? God said that it repented Him that He had made man, and after He said that He had them all burned up or drowned or swallowed up in earthquakes but his righteous ones.

You see to make an offering, you must have it all burned up before God on the altar.

Change. All have fallen short of the glory of God whose mouth is full of cursing. If you change at all and do not get better you most assuredly get worse. Now if you have gradually got bad till you know your lost condition you must get well or seven times worse, one of the two. Now look to the house that was swept and garnished. When he went back to his sins he took seven other spirits more wicked than himself.

Now look at Akau, who committed a crime, and seven of this whole family were burned up.

Look to Judges the fourteenth and you will see that Samson, though a holy child from birth, got his consent to sin, and thereby caused all of his wife's people's destruction, and the destruction of the tower, and also killed himself.

Look to the fourteenth Psalms and the fifty-third Psalms: "The fool hath said in his heart (that is, in his actions), there is no God." Corrupt are those (fools). There is none that doeth good (fools). Every one of them has gone back. 'Every one has become filthy; has the works of iniquity. They have not called upon God. They eat up my people as they eat bread. God is in the generation of the righteous. Ps. 14:5.

Cultivate understanding and keep my commandments. Oh, that the salvation of Israel should come out of Zion. When God shall bring them back; Jacob shall rejoice and Israel will be glad.

When we take this subject and analyze it we find that God has power to save all people, even through fire and seas, but could a man rejoice in salvation in Heaven when he could not bear the thoughts of it while he lives?

That is, if a man cannot keep his soul and body together on earth, while he has got all of God's beauties and blessings here, and knows that God feeds him here, then, if you cannot be content and retain your integrity and keep your thoughts and prayers ascending

to Heaven while you are realizing His goodness, how can your soul, which was dead here on earth, how can it come back to life after your body is dead and buried?

Oh, say, man, is this plain enough? Well, then, God has these histories of all generations to show that every man which He records as a prophet did come to that happy conclusion after the very same experience, which came to all alike, and every one who accepted it in its fullness were fully supported and given the strength to execute God's law according to their sanctification, which was the result of the bond of perfectness, which was the effect of patience, which was the effect of sorrows and tribulations, which caused the true knowledge of God's love and mercies, which caused *faith*.

So you see that the law has never changed, and all of the heirs of salvation obtain it according to God which they worship, which was to be proven.

The Spirit of God searches all things; yea, the deep things of God.

The house of prayer is my house.

Faith in the serpent. Now, we have a great many people who think that it was faith in the serpent which healed their diseases; that is they say they do, but one of those men knows well that God's law doesn't change.

And if you notice, the most of them have as much faith in Christ today as they have in that serpent, for they do not show by their works that they will let the law of Christ rule over them.

Now, if I were to let a snake bite them, they would get up an awful howl about it. Their faith would not move them to God nor to Christ, but they would run to tobacco or snuff or whisky.

Why, you have not got enough faith in God to risk Him with your family, and your short-sightedness caused the life insurance companies to take care of your earnings, that your children need in education.

Now they never expect to see it till it is too late to do them any good and then they are dependent upon God alone for salvation, without any education.

The snake was brass. The molten images were such, as dragons, that God destroyed.

There is another thing that you will always notice in this serpent. There is fully as much efficacy in a brazen serpent's healing as there was in dragons, or Diana, or any other worthless lust of the eyes or teeth.

You will also notice that every time that God gave one of His photographs to the people, it reflected light in many more ways, and always revealed hidden treasures.

TO ALL ALIKE. TO THE ISRAELITES AND
STRANGERS.

Now if you will look at Num. 7:1 you will see that after Moses got the tabernacle fully set up, he had all of the vessels, to sanctify them; that all of the Levites received according to his service, and each of the tribes had to offer exactly the same offering.

And the first thing was one golden spoonful of incense, and that had to weigh ten shekels, and that represents the perfect gift (thyself) and the fulness of the heart to God—a living sacrifice.

And each one had to do the same (Num. 9:14) to the stranger. For a peace offering, one bullock, one ram, one lamb, for the first year, to be burned; and one kid for a sin offering. Also a peace offering, two oxen, five rams, five goats and five lambs; also one silver charger, the weight one hundred and thirty shekels; one silver bowl, seventy shekels.

Now you will see that this agrees with all the other tithes of all the other tribes, of other ages,

And shows that at each decade in this world the law was to all alike, and that if faith and diligence is used, God will merit their efforts.

And the rich shall give according to their wealth. See Ex. 30:13-19.

The priests shall wash at the brazen laver their hands and their feet. Now you see very clearly that

you must actually walk with clean feet in this life, and clean hands, or forever be lost.

Now it seems to me that it has been shown clear enough that the law of God is one law. And all who fail to follow that law of organism are bound to fall heir to its eternal destruction.

As all of the apostles and prophets have shown us, where a few do violate God's law, thousands have fallen thereby. Be ye therefore perfect, saith the Lord.

Now, we will endeavor to make plain that principle of government, which regulates right. Now God made this world according to a law which sustains organism; that is, wherever malaria will form, there is also a vegetation or mineral which is an antidote for the malarial poison.

Wherein you violate the organic law, you must suffer at least one-fifth more for the violation than it was worth to you. And wherever you cultivate these violations, they will yield thirty, and sixty, and a hundred fold.

Now, to illustrate this never-failing fact, we will first take a lie against some one, and when you begin to trace it, you will find out that the one who started it will tell many more to get out of that one.

Again, let some one start a quarrel, and in a short time see what an awful fuss, or maybe death, and see if it ever benefits any one. And see how many neigh-

bors and how many of your family get damaged by the starting of that broil.

Next we will take that disposition that Peter, Paul and James speak of, who walk after lusts, whose mouths are near unto cursing, those who were made to be burned.

And see how many have begun following the savages, who first used tobacco, whisky and such like. They want that personal liberty to do themselves all the harm that they want to, which instead of its being liberty, it is bondage, for when they once get in a habit of it, they remain bound to it, and can never be satisfied without it.

They cannot feel the reality of freedom any more as long as they live. Which they are not only bound to that lust, but are also bound to do without other things that are bound also to have a great many diseases and maladies which they would not have had if they had let it alone.

Our best specialists have found out long ago that the most of our diseases are caused directly or indirectly from these mental defects of habits.

And the longer a man goes on, the further from reason and control he gets, and after they get started they find out they should have let it alone, but there are few of them who will ever quit.

We find out they will see their children suffer for victuals, clothes, shoes and education, just to keep up

their personal liberty—in other words, the devil's bondage. (The devil's servants.)

Now this principle, which violates God's law of organism (Ex. 20, Deut. 27, Joshua and Proverbs), it proves to be the greater part—about 90 per cent—of those whose mouths are full of cursing. Ps. 53-1-10, and Ps. 14; 2nd John and 2nd Peter, second chapter, and James 4th, and the 1st, and fighting warring, caused by lust. Which you know if a war captures you, you are certainly under its whole control.

Now, as there cannot exist but two controllers, the devil hath the power, and therefore we must suffer the devil's treatment. Men cultivate lust, and that is always costly.

The United States in 1872 had only three men who were worth each over one million dollars; now she has four hundred and sixty.

And the most of our people at that time had their homes paid for, but few men smoked and chewed, and snuff was nearly unknown, and whisky and beer a small amount. Very few asylum inmates, and few in the prisons and at convict labor.

Today we have nearly sixty million tobacco and snuff lusters, without homes, and thousands in our asylums, and thousands in Sing Sing and other convict homes, and thousands in a state of mind not fit for business (indolent).

And when we go to calculate it true, we find that between 80 and 90 per cent are victims of the one which God said the bond woman and her children should be cast out.

Oh, that principle of the law which brings damnation to all who fall in mixed crowds and go wild after their habits; like God was not able to keep you alive on wholesome foods. He says they allure through the lusts of the flesh.

Now, when you go out in the large cities, where the best and most prosperous people live, and just watch, you will see some men who are well off using all of these habits, but you will most assuredly find every ragged, nasty negro, rake and scrape using these habits.

When a man can read the Bible and see the commands, and God tells him there is a fire already kindled to burn up all who will not say Amen to all of His laws and conform to the same (Deut. 27), and then follow those things, when Christ has said that the ax is laid at the root of the tree, and all that is not fit for food shall be cut down and be cast into the fire, not only of fruit trees, but also those who keep not all the commands, who cause my people to err;

He well knows that the flaming sword is coming, not respecting great or small, principalities nor powers. Jas. 1-15.

You know that all who lead off little children will surely burn therein. You wilfully jump into lust, the beginning of sin; the finish of sin is death. Isa. 59:1-9.

Lusts of fruit and meats sprung jealousy in Cain to kill Abel. It was lust that caused Moses to fall down and break the two tables of the law. It was lust that caused 680,000 to fall when they lusted after partridge meat, garlic and onions. It was lust that caused Esau to try to take Jacob's life, and sold his own soul, and wept in screams and tears, but found out not how to repent (quit lust!). Heb. 12-17.

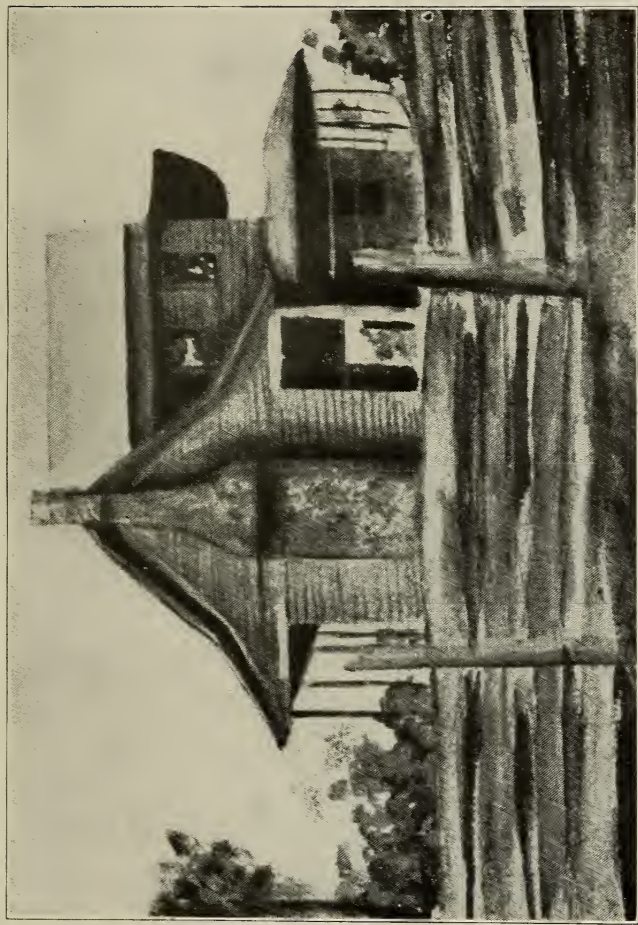
Oh, man, is not this proof enough that God's law cannot be changed, and that we are the whole cause of our own condemnation or salvation?

Think, listen and read!

Life insurance shows a lack of faith in God; and, including drinks and chews, dips and smoking, etc., there were over \$2,700,000,000 thrown away last year for the lack of keeping the Mosaic commandment.

And it was the poor men who did the most of it, according to the records.

And some one had to catch that money. Now, whose fault is it? When I throw a dollar away, are you to blame for catching it? Honestly, I should think not.



THIS IS THE BACK VIEW.

The spring is eighty-five feet from the house, fourteen feet deep, walled with brick. This view refers to the novel of novelties, "A Voice at Nine O'Clock."

Does God hold you responsible for wasting what He blesses you with? He says, Gather up the fragments and see that nothing is lost.

WORDS OF WARNING TO MOTHERS.

The only way to cultivate a child's heart and mind to be proud of in this life is to begin at least twelve months before his birth to cultivate the truth in all things and the love of truth.

Do not at any time entertain the thought that you can hide any secret thing from his father without doing the child a life-time curse. Wis. Jesus 1:14; Wisdom Sol. 4-6; Apochrypha B. C. 200.

Thousands of mothers have cursed their sons and daughters for an endless life by fancying that it was funny to secretly enjoy some innocent pastime which the child cannot break the bonds of and must suffer the effect, and bring his mother directly accountable to God's natural law for the death to the soul.

"Thou shalt not eat of any secret or creeping things." God's truth will always come to light, and Mount Ebel will shine, the same as Gerizim. Jud. 13-14, 14v.

'Tis far better for all crosses to be made known as soon as possible, and made right or disbanded, than for whole families and communities to be forever

cursed by hidden confusion and broiling blood, which raises the fumes of lasting sorrow.

And God Himself can only repay. "He will avenge every hidden crime upon their heads who worketh a trick saith the Lord."

When young folks meet together, and watch, in common conversation, the plays and conversation will always locate the intent of the heart. Any one who takes pleasure in swindling in a game for fun, or cruel pastime upon other company, will certainly deceive in after years.

The proverb, "He who takes a pin in childhood will take a pound in age" was well explained when Jesus said, "they yield thirty, sixty and an hundred fold."

And of the ones who take care of their brothers' sheep, and the helpless in childhood, shall be prophets, as Joel, David and Ezekiel.

If you would be happy in old age, be very careful how to select your company. "All who go in mixed multitudes fell (lusting), six hundred thousand at one time."

You may glorify God by weeping for your loved ones, who have broken your heart and been lost, in open rebellion against all love and patience, but one

thing sure; you cannot bring back the dead. He says that you must take the dead beast with you.

But He says you must glorify Him by being wise. "And be ye separate from them." "Let the dead bury their dead" (who cannot realize one thought of what love is).

Who possesses pure love? We take for an example, the one who was the perfect image of the God; who fell prostrate in anguish and refused to eat or be comforted for the space of a fortnight; he whose tongue clave in the roof of his mouth, the misery of his heart was so great; whose prayers ascended to Heaven, pleading to take him out of this world of sorrow, to relieve his agonizing misery of heart.

Now comes the deep thought, What is love? That element of the heart which causes the father to toil his life away, to work night and day, scarcely taking time to eat, not forgetting his God, but praying as he goes, to lay up every luxury and necessary comfort and perhaps never get a kind word from the one who should be "as one?"

Or perhaps it may be the mother whose son or daughter has stooped down to the degraded state of shame, of Satan, that could not and should not be tolerated in any place.

Yet look at the broken-hearted mother in tears of grief and anguish, coming in tears and smiles to meet her child.

Your tongue may cleave to the roof of your mouth and your teeth may chatter with heartfelt grief, but yet that love, yes, love, will make you beg for death rather than to give up the one that you really love.

When I look at the words, perfect love, and try to solve their depth, I find that there are no words known to me which will convey the mind to the brink of that crystal sea which casteth out all fear.

Yes, we see men faint and fall when their mind realizes that their love is all lost—has never been reciprocated.

Yes, we see love will drive the calmest hearts to lay down their own lives, and we have many histories where love has supported the body of many for forty days without food.

Yes, and Daniel's love would soothe the anger of the fiercest lions.

Yes, and Moses' love for the laws of truth would bring fire from Heaven to consume the sins of earth, and the love of the prophetess Deborah would bring hailstones from Heaven to fight the battles for her sake.

And the love which Elijah possessed would be re-

ciprocated by the birds of the air and the angels of God.

Abraham's love was accepted and cherished by three angels at one time. The three Hebrew children actually danced the holy dance in the furnace of burning fire, but never forsook their love, which is the greatest power known to this world.

God Himself says that the greatest thing known to Him is the bonds of perfect love (charity).

Oh, can there be one so low, beneath God's image true,
Who cannot love the only law, that which He made
for you.

You may not know you really love the one you daily
serve,

But God Himself sees from above each one who sears
his brain and nerve.

How can you live and love a law, and blush to face
the line?

Or would you run to meet your love, and shout, yes,
every time?

I love my God, the one I serve, so well I love His
rules.

It gives me strength, renews the nerves, to win Satanic
fools.

I love to know that law is just, and feel that crimson
cord,

And keep my actions free from lust, thus praising God
the Lord.

This law so straight, it tells your fate, so all who wills
won't be too late;

Divides the waves of wrong and right, that all who
wills may get the light.

When Jesus said lust was the war that fights the souls
of men, of course the souls of mothers;

The appetite commands the guns to slay the souls of
others.

When Satan hath control of one, her ignorant lust
condemns her sons.

The truthful heart is always brave,

And love is wholly holy, too.

All wedded hearts like God will do

The righteous, always save.

His holy one she'll ever bless

When bands of wicked plot.

My God will give them peace and rest;

My loved ones have forgot.

Why should my loved ones break my heart

And join the band of thieves

Who drink the sweet milk after dark,

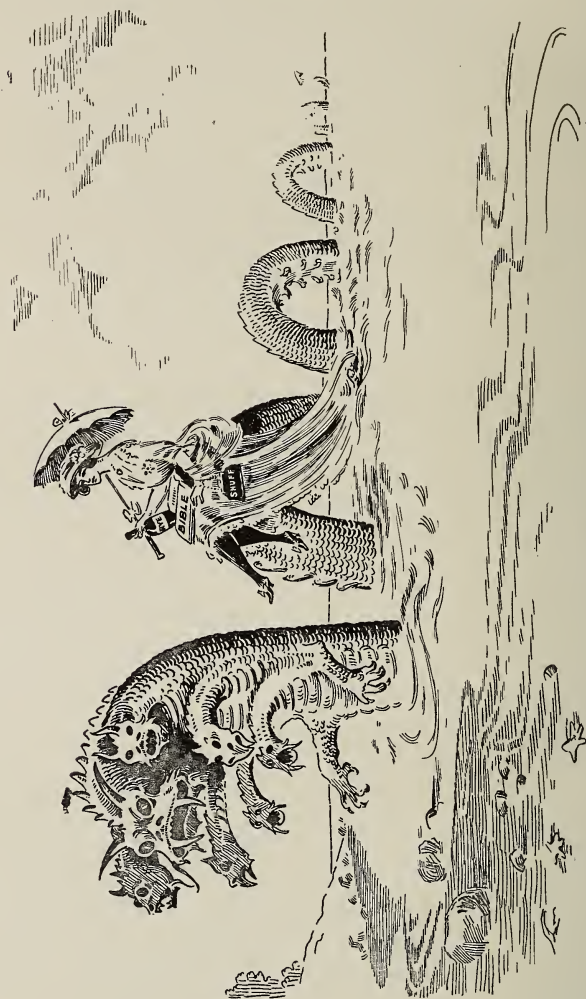
The wicked ones to serve and please?

Have we a mother in this land
Would be content, her children train
To know their father, a wicked man,
Would lead them down an evil lane?

Will God then have an image true,
Or will an ape or monkey do?
Can God Himself discern between
The monkey man and Godly queen?

SEA LION.

This sea lion is the one Christ speaks of in Rev. 13-1, and saw a beast coming up out of the sea with seven heads and ten horns, with all whose names are not written in the book of life, shall worship this beast, shall bear his mark in their hands and forehead. And the seven heads which Christ speaks of, three of them have two horns each to try to imitate the triune god heads, i. e., Father, Son and Holy Ghost. Four of them have only one horn. Some have teeth and claws, and some have claws and bills like buzzards. And when the mother of harlots found him coming up from baptism, she gathered her bottle of drink in her right hand, and her parasol for comfort, and tied her snuff-box in her stocking, and laid her Bible on it, and flew to the sea lion, and rode into the presence of all churches, proclaiming the new half of the law for salvation. She did not bootleg whisky, but holds it publicly, but snuff was so much worse she



THIS REPRESENTS SEVEN DEVILS.

hid it under her Bible, and denies half of God's law for that is the only way to claim any part of God's law and future salvation, and practice sin while we live. This fierce serpent's teeth show where the danger is, and his tail drew a third part of the angels of Heaven for their works do follow them.

Rev. 13-1. His tail drew a third part of the angels of Heaven whose mouths were full of curses, who have those gnashing teeth, the one who the mother of Harlots gave daily sacrifice, by whom the very elect of God are drawn, who go in mixed multitudes. The ones who have two horns are also tied to those who have but one. They equal the same fabulous beast but they claim the gift of God. They carry their Bible on their back, chew their quid between their teeth, burn foul incense to the God, orders his whisky, dips his snuff, and goes through baptism, when he comes up out of the sea of baptism the mother of all harlots grabs her snuff box, and rides this most detestable serpentic lion which Christ speaks of, which is the same character that misled all the people of the world. Christ knew that this same beast would accept baptism for his righteousness, and follow their whoredoms and befoul all innocence, like the preacher who said himself, did many things too mean to tell any man, but was perfectly willing to tell of stealing the sweet milk, and dipping snuff, chewing tobacco, drinking dram publicly, and swearing at times, challenging people to

fight at church, and can not cease from sin, beguiling unstable souls, digging pits, and setting snares, and shall get caught therein. "Cursed children." One head represents a buzzard's head, but a buzzard would not use such things. Where the carcass is the buzzards will be gathered. These preachers preaching and practicing these fabulous sins of seven heads. Oh, say, will they go in at the marriage feast? Will he be the true husband of the lamb's wife?

The gift of God is eternal life, like Jesus Christ our Lord. If the death of Christ saves all the sinners in their sins, this serpent and all his followers will be in Heaven with us. If that were so we would need no cultivation of people. Hence the razor-backed hog would be as valuable as the registered, and the wild broncho would be worth as much as the best animal, which is bound to be false doctrine to imitate God in all things is the only way to glorify His son. To generate an equal is one thing, and to degenerate is cursed, and to regenerate means to get higher and glorify our Savior, to generate better morals, better intentions, and more love, and truth, and clean teeth, and a clean life in all things is the gift (meaning talent) of God, and that is what pardons all sin for he who hath this gift is regenerated body and mind, and his daily walk shows it.

For their teeth shall be broken (Job. 4-10, Psa. 3-7, 58-6, Jere 31-29). The children's teeth are on edge.

(Ez. 18-2, Amos 4-6.) Shall have cleanliness of teeth in all of your cities, i. e., holy people. Mat. 8-12. Then you shall have weeping and gnashing of teeth. Mat. 22-13, 24-51, 25-30. Showing very clearly that his anger was at the ignorant teeth which had caused their damnation. Psal. 14-4, Psal. 53-4. The fools every one of them have gone back. They eat up my people as they eat bread. You see that the seven heads are to represent the seven plagues that were to receive the seven vials of the wrath of God. Rev. 17.

Every one that partakes of the beast, who bear their mark in their hands and foreheads (i. e., to know the power of temptation) and keep it in your hands and houses to tempt others whether you use it or not, you are guilty of the beast's mark, that is, you are justifying either secretly or openly a crime, which you know to shun yourself.

Whatsoever you give to one of the least (these) little ones, you give also to Christ, foul incense (pipe or poison of any kind).

What we have we give unto him, sixty-five million people who have gone down into the pits of the Nicolitans, which I, meaning Christ, also hate, and except you "go back and do your first work over," you shall be destroyed quickly. How can you go back and get your first love over again after you follow sin till you cannot bear the thoughts of forsaking your snuff or quids, and such like.

All who speak a word in favor of death-bed repentance shall be lost (Moloch). Intended right thoughts bringeth forth righteous intentions and intentions prompt actions for good or bad and cultivated actions bring forth thirty, sixty and one hundred fold.

Seven evil intentions yielding thirty each, bring forth, two hundred ten, four hundred twenty, and seven hundred evils for every head. Oh! Mercy. Listen at the thousands of sea lions gathering one-third of the stars of Heaven (angels) by their tails, which they tell, and we have always had a majority who were sinful and as our Democratic system of ruling is master with us.

We Democratically set aside our God's super-ruling spirit and follow the Satanic spiritual ruling. Hence we have the ninety-one hundredths craving Sin and Folly and monetary pleasure and when death comes, they have not made the temperance and temporal cultivation to attain the real and spiritual guide and have fallen short of the glory of God.

Those whose mouths are near cursing, who have consumed themselves in their own doings and their own doom is plainly written after it is too late to go back and repent—and re-live their life over again. Oh! say, is this not plain enough? Now some people may not understand this baptism and get tangled. Remember Christ accepted the baptism of Moses—showing that ye yet are protected and governed by the same God

and the same law that Moses was. But Christ did not use it upon other people, neither did the other apostles, excepting in a few places, but all well knew that it was yet as necessary as it was in Moses' day,—and if you had been even sprinkled with Christ in the flesh, that would save you from a desire to sin, and Christ well knew that a great many people in all churches and creeds would gladly mix with seven kinds of sin, and claim baptism external for a cloak to justify their complaints, big and little.

If a little plan or trigger will trap you in hell, it is the same hell as if you had been caught in a big plan or Sin, for instance—if the desire of snuff or dram will make you lie or steal, the crime is the same as if you had wanted ten dollars or a hundred dollars worth of the same or of some other thing you wanted badly enough to tell the same lie or commit the same theft. Therefore it is for the lack of the Grace of God that made you tell the Lie, and—When that “Grace” or gift of God (his talent for love), is not there.

The perpetrator will do any crime which he thinks he can conceal, and enjoy, and of course is damned, (Mat. 5-25) and, I believe, “Hath death abiding in Him.”

ONE LORD, ONE FAITH, ONE BAPTISM.

That one Lord has one law, and that law cannot change; neither can any one come to a knowledge of

truth who thinks that a part of that law will save a man in the next world.

Solomon used the 1st Kings, second chapter, to show all men to the end of the world that it was a harlot who would wish to cut the law in two; that when you cut the natural law in two you left the spirit out, and that God would be as much displeased with that as a mother would be to see her dearest baby cut in two in public shame, and see its blood run cold.

'Tis impossible to work a problem and leave off half the rules to work it (the law). 'Tis impossible to put a clock to running and leave off one-fourth of law, or works.

God's law was always complete, but the tenor of the operation of the Holy Spirit was not so plainly understood till Jesus Christ came and showed how it would lead, guide, guard and direct all who would consecrate themselves and covenant with the Controller, and follow the same leading spirit that directed Moses, Noah, Elijah, Ezekiel and all of them in the beginning, and to show us that this was the only way under Heaven to continually perpetuate his unchangeable law.

The one Lord, He who is able to keep you out of sin.

The one faith in one God (that is saving now).

The one baptism, into the death of all sins, and raised up to walk in newness in this life.

In Kings the First, and chapter three, we have a lesson fine.

We have two harlots here portrayed, to reach the sinner's mind.

The first one she her baby killed, and hid the facts from sight.

Her cunning hands, in evil skilled, stole another after night.

She could not keep from sin, you see; her will was weak and vain;

She only was a selfish flea, and wished to have a mother's name.

In harlot two, we have true love, but lost in ignorance vile;

She wished her darling raised in a hovel, just to raise her child.

The first one wants to take a knife and cut the flesh in two,

And let its precious blood run cold, to gain the public love and view.

The mother wants to cut with sin, to have a happy lifetime here;

Separates the flesh from the soul within, forever free from cares.

Come all ye men of ministry, and look here at the dead ;
 The soul that's lost in misery, and lost where it was led.
 Come tell me which you rather have, your baby dead,
 its body clave, its soul in Eden true,
 Or have its soul in burning hell, in constant distant
 view ?

Though you have been an elect, and in that paradise,
 How could you look down and happy be, and see the
 loved one raised in vice ?

Then come at once and make your mind to keep a bet-
 ter light,
 And never fail to be a man, and lead the babies right.
 In wickedness there is no love, for child, nor God, nor
 Christ ;
 In Christian hands there are no slaves ; 'tis one eternal
 life.

Summary of leading events, showing that God has at all times helped those who have loved Him. (See page 132.)

Abel offering free gift, proving diligence.	Cain, lust-led to murder, 4004 B. C.
Seth seventh from Adam; Adam second favor.	Fourteen generations.
Enoch taught resurrection —2448.	Gen. 6:9; 7:1-9; 28.
Noah perfect; 1 Res., sec- ond was rule—2979.	Ham reveling. Gen. 17-14.
Abraham offering his blood (2:29)—2346.	Leah, Esau. Gen. 11-4.
Gen. 12:3-17; 1:13-4; 18- 5.	Ishmael, mother.
Jacob, Rachel, Bethel, sec- ond—1739.	Bound to sin.
Isaac and Rebecca free— 1857. 1520.	
Job 40:7; 42:5-7; 10:10- 40—	fire, all fell twenty years up.
Moses, Aaron, Two tables of law, testimony— 1635.	Two offered strange Na- than's wife
Joshua, Caleb and all lit- tle—1451.	All the souls of Ai, Og, Debir, Hebron.
Nathan. Judges 89th and 20th chapters—1406.	Hazor fell

The battle of Deborah.

Judges 4:9—1336.

Judges 5:24, Blessed shall
Jael be.

Gideon. Judge 6:18-30
—1224.

Samson, cast pearls be-
fore swine—1140.

Ruth. Sam.—1171.

Obed. Sam. 2:18—1165.

Jesse. 1st Chron. 28:4
and 10:13.

David. 21:6; Sam. 19:1,
6:10, gave seven sons
1063.

Solomon. Prayer 1st.
Kings 8-9-2—1015.

Asa. 2nd Chron. 14:11—
716-957

Elijah, 1st Kings 21-17,
and 2nd, 1:3—910.

Elisha. 2nd Kings 2:9—
896.

Isaiah, Isa. 21:1—710.

Josiah. No king like Him
—624.

Mt. Seir—Harlot.

Gaza, Damascus,

Sisera

Akou

Syria

Askalon

Philistines—Ekron

Delilah, harlot, Jude
14.

Eli, 1st Sam. 3:13;
Sam. 2:12.

Michael—Her sons.

Omri

Ahab—Jezebel

1 Kings 19-18.

Hezekiah. 2nd Kings 18:

19—589.

Ezekiel, Ezek. 37-40—574

Malakiah. Mal. 3:4—377.

Mat. 3.

John the Baptist, Luke

1:57, Luke 3.

Jesus Christ, Mat. 3,

Mark 1.

Num. 15:16. Ezk. 44-7.

Mat. 11:15-17.

BIRTHS

NAMES:

DATES:

DEATHS

NAMES:

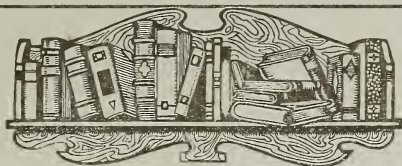
DATES:

MARRIAGES

NAMES:

DATES:

SUPPLEMENTS



A Gem is Sealed within my lids
T'is better far for man than Gold.
Blessed woman to thy offspring
Inform thyself and be a Queen.

The Kingdom of God within the man
Christ within the flesh the soul.

Prepare thy self, you know you can.
Worth more than mines of Gold.

To be a king of all your woes
your frow a healthful Bliss.

A Blessing well God only knows
Bright Angles Praising This.



Luke 20: 38

God is god of the Living Therefore Live his Law for good to the living 'tis too late after death.

To make us completely understand the perfect Bliss of a happy Soul God uses the actual medical Oil Ointment Spices and Blood purifiers which makes the Physical Body Perfectly well [healing] Body and mind. and used Christ for an example Beat, and bruised, and Killed and let every Body See all that was done and saw him rise well in 3 days like myself on the 14 of Dec. when I was shot 3 inches through flesh and used these remedies exactly as they did and many people in Jacksonville and Rklaw Know that it was healed perfectly well in 4 days

Now if God knew it well enough to declare it, Why wont you Perfect what Paul did thousands of people know this to be true. Why wont you? Luke 24: 44-- 8 That all things must be fulfilled which was written in the law of Moses; Thus it is written and it behoves Christ to Suffer and die and rise the 3rd day that the remission of sins [healing] might be taught to all nations on earth Mark 16; 17- These signs shall follow them that beleive in Christ, They shall cast out deviles, lay hands on the sick and they Shall recover- and if they drink any deadly Poison it shall not hurt them. Luke 10: 19- Behold I give unto you [all] Power to tread on Serpents Scorpions and all power of enemy and nothing shall by any means hurt you. John 19: 39 - 40 - There came also Nicodemus and brought a mixture of myrrh aloes and spices- an Hundred Pounds took the Body of Jesus and wound it in linen clothes with the spices as the manner of the jews was to bury. John 14: 12- Believest thou not that I am in the father and the father in me. the words that I Speak unto you I speak of the father that dwell in me He doeth these works

Beleive me for the very works sake Verily I say unto you He that believeth on me the works that I do shall he do and greater works Shall he do. If you love Me keep my commandments: and Solomon. 1 Kings 8; 61- and 1 Kings 9; 1-5 Ex- 40; 9-16 John 19; 29-40 And thou Shalt take the anointing Oil. (Ex 30; 31-6-galbanum and Olive) and anoint the Tabernacle and all that is therein and shalt hallow it. and all the vessels thereof and it shall be holy (well) And thou Shalt anoint the offerings and all his vessels and Sanctify the altar and it shall be an altar most Holy The laver and his foot thou shalt anoint and sanctify

Prove Chris +

13- And thou shalt put upon Aaron the Holy garment (anoint and sanctify him; that he may minister unto me in priest office (heal) Ex 40; 15- John 19: 40 And thou shalt bring his Sons and clothe them with coats: and thou shalt anoint them as thou didst anoint their fathers- that they may minister unto me (heal) in Priest office for their anointing shall surely be an everlasting Priest hood throughout their generations Ecclias 44; 17-45 as long as the heavens shall remain Mat 5; 18- Spoken by Jesus himself Duet 6; 6- And these words which I command this day Shall be in thine heart. And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way- lie down and- rise up Duet 7; 11 Thou shalt keep the commandments and do them. Matt 28; 19-20 Goye therefore and teach all nations to observe all things whatsoever I have commanded you and lo I am with you alway even unto the end of the world. and also- Luke 4; 40 all the sick of different diseases 17; 21 Gods kingdom within you.

Acts 5: 16- every Sick one healed Acts 28: Heal Blood flux - fever

Mark 6; 13, cast out devils Anointed with oil - heal the sick

Rev- 9: 4; But only those that hath the Seal of God in their hearts.

John 12: 3-7- Mary took -1- ointment

John 15; 4- 7 10. Ye cannot except you abide in me (Stay) John 20; 27- reach hither & behold.

Ex- 23; 25- I will take Sickness from Ex 30: 20- 31- all spices ont olive oil Ex- 40 : 9- 16- Thou shalt take anoint- Oil most Holy-

Exo- 31; 11- The Ointment -S- insense to make Holy Perfect [well]

Duet 6: 24- 5- Keep- and do His Commandments that He may Preserve us alive (Keep well

Duet- 7: 11 - Harken: Covenants Judgement- and keep them and do them He will Keep- Love- Bless you in all your undertakings.

Duet 27: 10- 26 curred who do not- Duet 28: 9- 14- Shall be the head of all Ecclesiasticus- 24: 15- 22- Ex 37- 29 Ye yielded Pleasant Odors like best myrrh- Galbanum etc and they that work by me shall not do a miss.

11

11

200 B. C. 44:17, all of 45th chapter Ecclesiasticus Apoc., 3-4-11-15 verses, 17.

Noah was found perfect and righteous; in the time of wrath he was taken in exchange for (the whole world) and therefore he was left as remnant unto the Earth, after the flood came.

Abraham was a great father of many people; in glory was there none like unto him; (he) who kept the law of the Most High and was in covenant with Him. He established the covenant in his flesh, and when he was proved he was found to be faithful;

Therefore, He assured him by an oath that He would bless his seed and multiply them as the dust of the earth, and exalt his seed as the stars and to the utmost parts of the earth. He also blessed Isaac, Jacob and Tobit, 14:5. Key p. 53.

Do you love your wife and babies? Well, learn how Winfrey and his men keep their friends clear, red and healthy. Thirty years ago I found an excellent diplomatic physician who was well skilled in the homeopathic treatment, i. e., to use poisons to antify poison, i. e., mercury, arsenic, strychnine, for malaria, etc.; and morphia, opiates, etc., to lull or deceive your nerves and remove pain. But after a few months of penetrating medical theory I found that the actual facts when the different functions of the body were composed of various materials and when you used these different kinds of poison you also did the balance of the

body more harm than you did that part good. And I also found out that the theory of diagnosis was conflicting in so great per cent that it was a failure and more of a guess by the doctor than a known fact. I often talked to Dr. Jarrell of this guessed-at theory and finally decided that I would not ever offer any poison to any one, no odds how many diplomas I had; so I abandoned the thought of ever giving any kind of homeopathic poison and left it off for life.

But in the course of three years I found out that my loved ones, whom I loved far better than I loved myself, got awful sick, and I ran hastily after these same homeopathic M. D.'s, and they used these same prescriptions which I knew better than to use. They lost one of my babies in Nacogdoches, and almost lost my wife. After three consultations, five of the best I could get said she was bound to remain an invalid for life.

But at last I found a list of formulas known to have been the specifics of Ringer C. Murrel of London, which cured my wife in quite a short while, and I used them for all of my children and wife for fourteen years before I sought to find their origin. But after awhile the woman whom I worshipped turned my soul to God and Bible, and while reading the Holy Book I found that God had told His holy men to heal the sick, and how to seal the temple, etc., and when I took Smith's medical dictionary of the Bible and Webster's unabridged dictionary, and the *Materia Medica*, and

the United States Dispensatory, and sought the real meaning in those days, I really found out that I was already using the very remedies which God directed all His righteous people to use, and that the galbanum and olive oil is our No. 15, and that the sweet spices, Stactee and Ondra, are in our eighteen other remedies that are in simple purity, and since we have been using these remedies among the sick children not one under thirty years old has ever died till this day, whom I have known to have taken these remedies as directed. And as long as the druggist will keep all on hand and fill them pure, it may prove to be the grandest blessing to humanity and to restore faith in God and Christ on earth.

When Christ was on the cross they gave Him the kidney weed, hyssop and myrrh, and took him down and begged His body and annointed His body with No. 15, and took Him the spices—13, 16, 37, 39. And He got up the third day and requested them to see the nail-prints, and said the way is made so plain that the wayfaring man, though a fool, need not err therein.

Mark 14: "Wherever this gospel is preached, tell what this woman hath done."

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WINFREY REMEDY COMPANY,
L. S. WINFREY, Athens, Texas.
The Author of "Key."

And if you do these things. Ex 15; Luke 10:19; Acts 28:5.

Behold I give unto you power to tread upon serpents and scorpions, and all power of the enemy.

Nothing by any means shall hurt you, i. e., who do his commands.

Mat. 5:18: Think not that I have come to destroy the law or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law. Luke 2:32. A light to lighten the Gentiles and the house of Israel (the bodies of people).

Spit. 18:32—spitefully, spit upon.

Isa. 58:6. Is not this the fact that I have chosen to undo the heavy burden of the poor and break every yoke? Then thou shalt call and the Lord will answer, and thou shalt cry, and the Lord will say Here am I. (Ezek. 18:15) the eating of things sacrificed to idols of the house of Israel (your body).

Amos 4:6, I also have given you cleanness of teeth in all your cities (holy people), yet you have not returned unto me, saith the Lord.

Ex. 15:26, If thou diligently listen to the voice of God and do His commandments and keep His statutes, I will bring none of these diseases upon you, for I am the Lord that healeth thee (all you).

Ex. 30, from 21st to 38th verses: This is to forbid

that any substitutes should ever be used in this healing medicine.

Ecclus. 44:17-45, 3d to 17th verses, showing the first and second blessing. Moses consecrated Him and annointed Him with holy oil. This was appointed unto him by an everlasting covenant and to his seed so long as the heavens shall remain. He chose him out of all living men to offer sacrifice to the Lord, incense and sweet savor, to make reconciliation for his people. He gave unto him His commandments and authority in the statutes (with) judgments that he should teach Jacob the testimonies and inform Israel his laws.

1st acc. 1-2. Work. 14-35.

2nd Macc. 1:19-29.

2nd Macca. 2:3-9.

2nd Macca. 3:26-32.

Baruch. 5:1.

Acclicus 50: 1-11; 21.

Acclicus 44: 20-21.

Judith 9:1-14.

Judith 10:1-23.

Judith 11:19.

Judith 14:10. Circumcision.

Judith 16.

Esther 12:10.

Songs of Solomon 2:4 love is the banner over wisdom and understanding.

Job 28:18-28. (512 B. C.)

Prov. 8:11-36.

Prov. 8:19. Better than fine gold.

(1) Job 30:19-21; (2) 42:4-10.

(1) Kings 22:27; (2) Esdras 2:45.

(2) Esdras 6:5, if you cannot go through the narrow, how can you broad?

(2) Esdras 14:40; (2) Eccles. 4:11-18; Tobit 12:2-3.

Judith 13:8-14; (2) Eccles. 15, 44:20, 17-10.

How elected, (1) Pet. 1:2.

1st Macca. 4:36-50.

2nd Macca. 15:16-36.

THE TREATMENT CONTAINED IN THE
"KEY TO THE LOST TREASURES
OF THE BIBLE."

Removes the causes of chills, constipation, Bright's disease of kidneys, carbuncles, boils, old sores, yellow jaundice, sick headache, fevers, neuralgia, sciatica, abscess, yellow, swarthy skin, hurting sides, hot and cold flashes, hurting top of the head, back of neck, bad breathing, stomach troubles, indigestion and many other diseases, bronchitis. "And thus you shall cleanse the House of Israel."

The principle involved is this: Anything which is taken into the mouth and body which creates lusting,

desires of any kind, is causing the spitting off of the actual vitality of the body, of organic nature, and taking into that body a narcotic destroyer of the nerves, which destroys the mental force of the brain and gradually eradicates the natural temple of God, and gives the sickly state of the body and nerves full control of the brain, and leads the body out of reason.

NO. 1.—NAIL BRUISE.

Take Borax, one tablespoon, and put in a pan of cold water to cover gash—put fire under the pan to heat as hot as can be borne—take out, saturate cloth with No. 15 liniment; bind around sore. Take few doses of No. 16, will heal it up quickly. If the skin is yellow or swarthy use Nos. 8, 39 and 13.

Jaundice, enlarged spleen, Bright's disease, gallstone, stomach troubles, sick headaches, neuralgia, rheumatism, stiff joints, spasms, spinal troubles should be treated alike.

NO. 3.—COUGHS, COLDS AND LUNG TROUBLES.

Murate Ammonia	1 dram
Fluid Ext. Squills Comp.....	1 dram
Tr. Sanguinaria	2 drams
Syrup Ipecac	1-2 ounce
Fluid Ext. Wild Cherry.....	2 drams
Syrup White Pine Comp. to make.....	4 ounces

Take teaspoonful every two or three hours as needed for cough.

This formula has long been used by the best physicians of Europe and America and there is no better remedy known to stop coughs and heal up lungs.

For grip use No. 8 and rub chest with No. 15 when sore. It never fails to cure the worst cases.

No. 4.—TO BREAK UP COLDS.

Dovers Powders	20 grains
Capsicum	20 grains
Camphor	10 grains
Quinine	20 grains

Mix and divide into ten capsules or powders, and take one every four hours.

This will stop cough and tickling sensation in throat, and will positively break up a cold and prevent pneumonia if taken in time. Use No. 8 as a laxative.

No. 5.—FOR AGUE, CHILLS AND FEVER.

(A Sure Cure.)

Sul. Quinine	1 1-2 drams
Salicylate Soda	1 1-2 drams
Pepperine	10 grains
Aromatic Syrup Rhubard.....	6 oz

Take teaspoonful three times a day. Double the dose to keep off first chill. Shake the bottle.

This is a sure cure for chills. It never fails to cure

when used as directed, and should be kept on hand at all times in a malarial country. If the system is run down use No. 37 as a tonic.

NO. 8.—LAXATIVE AND SURE CURE FOR
CONSTIPATION.

Fluid Ext. Cascara Sagrada1 oz
Fluid Ext. Culver's Root3 drams
Aromatic Syrup Rhubarb to make.....4 oz

Take teaspoonful every three hours until it acts;
then take as needed.

This is the best known remedy for this great evil, and is now in use by the best physicians in the land. It should be kept in the house constantly, and used not only to cure but to prevent constipation; also best liver remedy in the world. Does not gripe.

NO. 9.—FOR DIARRHOEA, FLUX AND DYSENTERY.

Tr. Opium.....2 drams
Fluid Ext. Blackberry Root.....2 drams
Tr. Ginger1-2 oz
Tr. Peppermint2 drams
Gum Arabic Powder1-2 oz
Camphor Water, to make4 oz

Dose: Teaspoonful three times a day, or oftener as needed to control bowels.

This has been tried by hundreds, and was never known to fail.

No. 10.—SUMMER COMPLAINT IN CHILDREN.

Sub-nitrate of Bismuth	1-2 dram
Lactopeptine	1-2 dram
Soda Bicarbonate	1 dram
Carbolic Acid	15 drops
Fluid Ext. Blackberry Root.....	2 drams
Paregoric	1 dram
Chalk Mixture, to make.....	2 oz

Take teaspoonful every two or three hours to check bowels, and to remove cause of trouble, Nos. 8 and 39. This may be worth the life of your child.

No. 11.—INSTANT PAIN KILLER, FOR CRAMP COLIC
AND GRIPING PAINS.

Paregoric	1-2 oz
Tr. Capsicum	1-2 oz
Fluid Ext. Ginger	1-2 oz
Oil Peppermint	5 drops
Sul. Ether	1-2 oz

Dose: Thirty to forty drops in a little water every hour till relieved.

This is an excellent formula to keep in the house, and will give immediate relief.

No. 13.—NEW REMEDY FOR RHEUMATISM AND NEU-
RALGIA.

Liquor of Tonga Salicylatus	8 oz
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In acute cases, teaspoonful in little water every hour till the pain ceases. In chronic cases take from four to six times a day.

This is an excellent cure for this awful disease, and no one should be without this knowledge.

NO. 14.—SURE CURE FOR RHEUMATISM.

Fluid Ext. Poke Root I oz

Fluid Ext. Black Cohosh I oz

Wine Colchicum I oz

Salicylate Soda I oz

Aromatic Syrup Rhubarb, to make..... 8 oz

Dose: Teaspoonful three times a day for chronic rheumatism. For acute rheumatism, teaspoonful every four hours in a little water.

Use No. 15 to rub seat of pain, and it will surely cure you.

NO. 15.—LINIMENT.

Tr. Aconite I-2 oz

Chloroform I oz

Gum Camphor I-2 oz

Sweet Oil I I-2 oz

Water of Ammonia..... I oz

Rub parts affected five minutes; rub freely and often.

Best liniment for sprains, bruises and pains, and for

rheumatism in connection with Nos. 13 and 14. Also for bites and stings of insects, sores or swellings.

No. 16.—BLOOD PURIFIER AND LIVER REGULATOR.

Fluid Ext. Sarsaparilla Comp.....	1 oz
Fluid Ext. Poke Root.....	1-2 oz
Fluid Ext. Cascara Sagrada	1-2 oz
Iodide Potash	1-2 oz
Simple Syrup, to make	8 oz
Teaspoonful three times a day.	

This is the very best liver regulator, and is especially recommended in all troubles arising from impure blood, such as boils, scrofula and catarrh, etc.

Use No. 25 or No. 16 in connection for catarrh.

No. 17.—NEURALGIA CURE.

Antikamnia	1-2 dram
Salicylate Soda	1-2 dram
Quinine	1-2 dram

Divide into twelve capsules; take one every two hours. Rub seat of pain with No. 18. Continue the use of No. 17 and Nos. 8, 39; 37 till the system is built up.

No. 18.—FOR HEADACHE.

Gum Camphor5 grains

Menthol1 dram

Chloroform1 oz

Rub seat of pain till eyes water.

No. 22.—FOR CROUP.

Syrup of Ipecac1 oz

Hive Syrup1 oz

Dose: One-fourth to one-half teaspoonful every one, two or three hours till relieved.

Always keep this in the house; it will save money and trouble, and perhaps a child. Best remedy known.

No. 24.—CHRONIC BRONCHITIS.

Syrup Hydriotic Acid (Gardner's)8 oz

Dose: One to three teaspoonsful three times a day. For cough, use No. 3.

This will be found a remarkably useful remedy in chronic bronchitis and hacking coughs of long standing. The use of this remedy should be kept up for a good while in bad cases, as it will not only give relief, but remove the cause of trouble. 8-1-39.

No. 25.—CATARRH.

Resublimed Iodine.....1 dram

Sul. Ether1 oz

Eucalyptol20 drops

Inhale through nostrils, one, two or three minutes at a time. Repeat two or three times a day. Use No. 16 as a blood purifier.

This dreadful disease will quickly yield to the treatment, if kept up long enough.

Nos. 25 and 16 are well worth ten times the price of this entire collection.

No. 26.—FOR CATARRH.

Eucalyptol	1 dram
Terebine	1 dram
Menthol	30 grains
Liquid Vaseline	3 oz

Perfume with oil of roses.

Use with ointment atomizer three or four times a day. This, like No. 25, will be found a first-class remedy for catarrh in the head.

Use No. 16 as a blood purifier.

No. 27.—FOR ASTHMA.

Muriate Ammonia	2 drams
Bromide Ammonia	2 drams
Fluid Ext. Grindelia Robusta.....	1 oz
Spirits Ether Comp	1 oz
Syrup of Acacia, to make.....	4 oz

Teaspoonful every one, two or three hours during the paroxysm; then take three or four times daily to keep off the return.

No. 29.—NERVOUSNESS.

Elixir Valerinate Ammonia.....	1 oz
Bromide Potash	1-2 oz
Chloral	1-2 oz
Tincture of Gentine	1 oz
Simple Elixir	2 oz

Dose: Teaspoonful every two or three hours until rest is given. Use 8-15-39-31 to remove cause.

No. 31.—TO CURE SUPPRESSED MENSES.

Fluid Ext. Ergot.....	1 oz
Tr. Muriate of Iron	1 oz
Bromide of Potash	2 drams
Simple Elixir, to make	6 oz

Dose: Teaspoonful three times daily. When used it never fails to give relief in from three to five days, and completely regulates the system.

No. 32.

Haden's Verbinum Compound, one teaspoonful every 15 minutes in one-half glass hot water, will relieve painful menses.

No. 33.—FEMALE TONIC OF MUCH VALUE.

Tr. Cinchona Comp.....	4 oz
Phosphate of Iron	1-2 oz
Elixir Beef, Wine and Iron.....	6 oz
Simple Syrup	2 oz

Dose: Teaspoonful to tablespoonful three times a day, in water.

This tonic is in use in the best female hospitals, and never fails to give entire satisfaction.

No. 34.—LEUCORRHOEA IN FEMALES.

Sugar of Lead	1 1-2 drams
Sulphate Zinc	1 1-2 drams
Alum Pv.	1 1-2 drams
Glycerine	6 oz

Put one tablespoonful in one quart warm water; inject with female syringe five to ten minutes night and morning.—Lev. 12:1-6, 15-19:26.

To relieve falling womb, use the following in the same way:

Boracic Acid	1 dram
Chloral Hydrate	1-2 dram
Fluid Ext. Hemlock Comp.....	1 oz
Hydrastis (colorless)	1 oz

One tablespoonful in one pint warm water.

These remedies will be hailed with delight by suf-

fering woman. Use No. 37 to build up the system, if weak or feeble.

These two formulas are worth many times the cost of this book.

No. 35.—WORMS IN CHILDREN.

Fluid Ext. Pink Root	4 drams
Santonin	24 grains
Aromatic Syrup Rhubarb to make.....	2 oz

Give teaspoonful every two hours until three doses are given. Repeat next day if needed.

This is an excellent worm medicine, and never fails to do the work.

No. 37.—COLORLESS IRON TONIC.

Tr. Muriate Iron	2 I-2 drams
Phosphate Acid Dil	3 drams
Nit. Muriatic Acid	1 dram
Fluid Ext. Cardamon Comp.....	1 dram
Syrup, etc.	6 oz
Water, to make	1 qt

Tablespoonful three times a day ; in sweetened water for children.

This is one of the best general tonics known to the medical world, and is highly recommended by the best physicians for general debility, loss of appetite and sluggish action of the liver. Pleasant to take, per-

fectly harmless, will not color the teeth and may be given to children as well as adults.

No. 38—DROPSY.

Fluid Ext. Buchu	1 oz
Fluid Ext. Corn Silk.....	1 oz
Infusion Digitalis	1 oz
Fluid Ext. Squills	1-2 oz
Aromatic Syrup Rhubarb	3 oz

Dose: Teaspoonful three or four times daily and use No. 8 and No. 37 to build up, and bind No. 15 around waist.

No. 39.—KIDNEY REMEDY.

Fluid Ext. Buchu	1 oz
Fluid Ext. Corn Silk	1 oz
Fluid Ext. Rhubarb Arom.	1 oz
Spts. Nitre	1 oz
Simple Elixir	2 oz

Dose: Teaspoonful three times a day.

This is a most excellent kidney remedy and may be relied on in every case.

No. 44.—FOR POISON OAK ERUPTION.

Sugar of Lead	1 oz
Tr. Opium	1 oz
Water to make.....	1 pint

Wet parts affected with the solution every two, three or four hours.

Take No. 16 to drive it out of the system.

This will cure the worst case if used long enough. Don't quit too quick.

No. 45.—FOR PILES.

Powdered Opium	I-2 dram
Ext. Belladonna	I dram
Tannin	I dram
Oil Tar	20 grains
Vaseline	I oz

Use No. 8 and apply night and morning.

No. 47.—FOR ERYSIPELAS.

Tinc. of Iron	I oz
Simple Syrup	I oz
Water	2 oz

Teaspoonful every two or three hours, well diluted.

Paint the affected parts with Tinc. of Iodine, and take two or three doses of Quinine.

This will cure any case of this disease.

No. 48.—BURNS AND SCALDS.

Linseed Oil	4 oz
Lime Water	4 oz
Carbolic Acid	30 drops

Apply to burns freely and cover with soft, thin cloth; keep cloth wet with the remedy.

If No. 48 is not at hand, make paste of common soda and cover parts until you can get No. 48; then keep it in the house all the time. Use No. 8 to keep the bowels open.

This is good for old inflamed sores also.

No. 51.—TETTER.

Citrine Ointment	2 oz
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Wash—warm water—and apply night and morning; rub freely and use No. 16 to remove cause.

No. 52.—SURE CURE FOR SORE EYES.

Act. of Lead.....	2 grains
Act. Morphia	2 grains
Act. Zinc	2 grains
Sassafras Pith	5 grains
Rose Water	1 oz

Drop five or six drops in eye three or four times a day. Keep bowels open with No. 8.

This is the best eye water known to any oculist, and always cures.

No. 54.—SALVE FOR OLD SORES.

Calomel	I dram
Golden Seal	I dram
Tannin	I dram
Ext. Beladonna	10 grains
Carbolic Acid	25 drops
Vaseline	I-2 oz
Oxide Zinc Ont., to make.....	2 oz.

Apply two or three times a day.

Use No. 16 for the blood. Keep sores washed clean. If there is proud flesh, sprinkle with burnt alum, then apply the salve.

No. 56.—FEVER DROPS.

Antipyrine	I dram
Simple Elixir	2 oz

Teaspoonful every two hours to cool fever.

This remedy is in general use by best physicians.

No. 58.—SURE CURE FOR LA GRIPPE.

Antikamnia	I dram
Quinine	I-2 dram

Rub together and put in fifteen capsules.

For adults, give one every two or four hours, as needed.

For children :

Antikamnia	1 dram
Brandy or wine (best)	2 oz
Syrup Orange Peel	2 oz

Give teaspoonful every three or four hours. Keep bowels open by using No. 8. Use No. 3 for cough, and if chest is sore use No. 15; rub often.

This is the very best grip remedy known and will cure any case if used as directed.

NO. 60.—GREASE ERASER.

Castile Soap	1 oz
Sul. Ether	1 oz
Ammonia Water	6 oz
Soft Water, to make	1 pint

Apply with tooth brush until it lathers; then rinse with clear water

NO. 61.—HORSE COLIC CURE.

Gum Camphor	2 dram
Chloroform	1 oz
Tr. Capsicum	1 oz
Tr. Assafoetida	1 oz
Tr. Opium	1-2 oz
Spt. Peppermint, to make.....	4 oz

Drench the horse with one-fourth of this in one

pint of hot water every fifteen minutes till relieved. It may save the life of the horse.

No. 62.—FOR SORE NIPPLES AND CHAPPED HANDS.

Glycerine 2 oz

Boracic Acid 1 dram

Bay Rum 1 oz

Rose Water 1 oz

Rub on the hands, after washing, while damp.

No. 64.—SURE CURE FOR FISTULA AND RINGBONE IN THE HORSE, AND BEDBUG POISON.

Gum Camphor 1 oz

Alcohol 2 oz

Corrosive Sublimate 1 oz

Spt. Turpentine, to make 1 pint

Dissolve the camphor and sublimate; then add turpentine. Apply with a feather.

No. 66.—BONE FELON.

First.—Thoroughly saturate a cloth with the tincture of lobelia and bind around it. In a few hours it will give relief.

Second.—If you have not got that on hand, take Spanish Fly and make a blister the size of the thumb nail. Let it remain six hours; then right in the center of the blister the felon can be removed with the point of a needle.

No. 67.—AN EXCELLENT SKIN PREPARATION.

Castile Soap	I 1-2 drams
Glycerine	I 1-2 drams
Alcohol	I oz
Soft Water	I 4 oz
Oil of Wintergreen, Oil of Cinnamon or Oil of Anise (either), sufficient to flow.	

Mix well and use the following face powder:

No. 68.—Equal parts prepared chalk, orris root and carbonate of magnesia.

No. 70.—TO REMOVE PIMPLES AND BLACKHEADS
FROM THE FACE.

Spirits of Camphor.....	I oz
Sulphur Precipitate	2 oz
Acacia (pulverized)	2 drams
Rose Water, to make	8 oz

Apply three times a day and use No. 16 to remove the cause.

No. 72.—HAIR TONIC.

Sugar of Lead	1 oz
Lacerated Sulphur	I oz
Tincture Cantharides	I oz
Bay Rum	4 oz
Alcohol	2 oz
Soft Water, to make	I qt

Shake well and apply once a day. To restore the color of hair, three times weekly.

No. 75.—FOR SICK STOMACH.

Creosote	16 drops
Bicarbonate of Soda	1 dram
Paregoric	1-2 oz
Spirits of Peppermint	1-2 dram
Mucilage of Acacia, to make.....	4 oz

A teaspoonful every hour until vomiting ceases.
This is the best known remedy to any specialist.

CURE FOR CHICKEN CHOLERA.

Venetian Red	2 oz
Capsicum	2 oz
Sulphur	1 oz
Copperas	1 oz

Mix and give in feed.

A SPLENDID FIRE EXTERMINATOR.

Water	5 gals.
Bic-Soda	1 pound
Sulphuric Acid	4 oz

Put soda in water. Place acid in bottle till needed; prepare to uncork the acid in the water for instant use. The vapor will disperse heat. Try it.

To find the dose for a child add twelve to the age of the child and divide the result by its age. This is simple and easy, and is sufficiently correct.

Example: If the child is 3, add 12, which equals 15, divided by 3, equals 1-5 of an adults' dose.

But in narcotics decrease the dose and in purgatives you increase, according to the frequency and intensity of the misery.

But little sickness will ever occur if you will keep No. 8 for the liver, No. 5 for chills, No. 16 for risings, sores and carbuncles, and No. 39 for kidneys, always on hand, for these will ward off most other evils, I find by my own experience.

Brief explanation of the medical use of this book: By the careful study and use of these remedies I would rather have them in my house than any doctor, for any one will know more about the customs of our own children than a strange doctor called in. Therefore, the fathers' and mothers' knowledge is better than that of the doctor.

The best *diagnoser* in the world acknowledged that they miss it forty-seven in every hundred without the diagnosis of the fathers' and mothers' instruction. Often ten cents worth of the right kind of medicine is worth five dollars worth of the doctor's.

Twenty years of my own experience with this book

has taught me in every case that Nos. 8 and 39 were first needed to rearrange the liver and kidneys. Then whatever the disease might be could be reached, and I have never yet given any of these medicines to any one who had died in five months thereafter, that I have yet heard of; not one under 30 years of age.

Now, for instance, in consumption, in the case of J. J. Haynes of Commerce, Texas, Alice Pruitt of Texarkana, Doctor Hightower of Madisonville, Lillie Gregory of Commerce, Mrs. Carrie Grigsby and many others too numerous to tell of, we find the doctors have decided that it was impossible to cure them and in each case they differed as to complications, but the very same numbers eight and thirty-nine, numbers three and twenty-four and thirty-seven and sixteen and number thirteen were needed with each man. With each woman the same was needed, adding numbers thirty-four and fifteen and thirty-three, and every one got well alike and in each case they used snuff and tobacco.

Every one who quit snuff and tobacco got well in half the time and half the medicine.

Now, if you notice, it takes thirty-three kinds of medicines for a man and forty-five kinds for an old woman, and in each and every case, it takes Nos. 8 and 39 and Nos. 3 and 24 to begin with, showing that if you had not neglected yourself, that you would not have had such diseases.

In rheumatism, neuralgia and sick headache and such pains, we will notice that the same medicines are needed, excepting for the bronchial tubes and the sore lungs. Now, then, we also notice for stomach troubles, sore eyes, piles, constipation, Bright's diseases, enlarged spleen, we find the same numbers 8 and 39 and 37, and where the skin is very yellow or dark No. 13. We also find that where abscesses, carbuncles, boils, poison oak, itch, scrofula and catarrh and skin diseases and all sores, that No. 16 is bound to be taken to remove the causes of troubles. We also notice that the health is also invigorated when you precede 16 with Nos. 8 and 39, followed with 37. We also find that every time you use 56 for dangerous fevers, that you may give No. 8 every one or two hours and No. 39 three hours apart with every case of the above that you will succeed by rubbing the spinal column and the abdomen with spirits turpentine and table salt or quinine and turpentine.

Tie a turpentine string around the waist for so-called appendicitis and gall-stone. We find that where the doctors have found appendicitis and gall-stone that Nos. 8 and 39, Nos. 13 and 37, and the waist bound in turpentine, and rub freely with No. 15, have never failed yet to cure. Now, whether the doctors are mistaken or not in diagnosing I cannot tell, but in many cases we have tried—they have all gotten well.

CHILDBED-FEVER, BIRTH, ETC.

We find that the same medicine is a positive cure for the mother that cures the infant, for it is liver and kidney troubles in both cases and congestion that most invariably is upon the baby, when its mother had these fevers. We find Nos. 8 and 39 and 56 and 37 and the mother most invariably needs 34 and 16 to rectify the blood and contract the displacement and to remove the foul feces, etc., etc. This feature alone is well worth several times the cost of this book.

This treatment is as far ahead of the ordinary treatment as the electric cars are ahead of the ox-cart, or the telephone ahead of the mails. All mothers should take No. 8 and No. 39 one month before confinement, and No. 16 from five to ten days before, and take No. 37 afterwards. Save the need of a doctor's visit.

Precaution: Mothers and young girls should always remember that whatever will bring a woman right will also cause abortion. In such cases, we will not use 31, 33 or 34. In such cases women should always know that where a female inflammation exists, that Nos. 8, 39 and 16 will have to be used before commencing with 34, and that No 16 is for inflamed derangement of the blood, internal as well as external.

TESTIMONIAL.

I have worked in the printing of religious journals and literature for many years, and I can truthfully say, after linotyping "Key to the Lost Treasures," that this book is unique and different from most books of its kind. A patient study of its contents cannot help but be a benefit to all who seek the narrow way, and any family who will observe the moral precepts inculcated therein will certainly be better citizens and neighbors by reason of its perusal, as well as improving their physical and financial condition.

244 *Key to the Lost Treasures of the Bible*

The medical formulas given are worth alone many times the cost of the book, \$2.50, while the practical suggestions for the elevation of the physical, mental and spiritual life are beyond price.

May all who buy and read the book be thereby drawn nearer to Him in whose spirit it is written, and may they enter into the spirit and understanding of the writer.

GEORGE N. BEACH,

Linotype Compositor.

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